The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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Poetry.

THINGS NECESSARY TO THE LIFE OF A WOMAN.

[1774.]

An inventory clear
Of all she needs, Lamira offers here;
Nor does she fear a rigid Cato's frown,
When she lays by the rich embroidered gown,
And modestly compounds for just enough—
Perhaps some dozens of mere flighty stuff;
With lawns and lustrings, blond and Mechlin laces,
Fringes and jewels, fans and tweezer-cases;
Gay cloaks and hats, of every shape and size,
Scarfs, cardinals and ribbons of all dyes;
With ruffles stamped, and aprons of tambour,
Tippets and handkerchiefs at least three-score,
With finest muslins that fair India boasts,
And the choice herbage from Chinesan coasts.
Add feathers, furs, rich satins, and ducapes,
And head-dresses in pyramidal shapes;
Side-boards of plate, and porcelain profuse,
With fifty dittoes what the ladies use:
If my poor treacherous memory has missed,
Ingenious T—l shall complete the list,
So weak Lamira, and her wants so few,
Who can refuse?—they're but the sex's due.
Yet Clara quits the more dressed negligee,
And substitutes the careless Polonce,
Until some fair one from Britannia's court
Some jaunty dress or newer taste import:
This sweet temptation could not be withstood,
Though for the purchase's paid her father's blood;
Though earthquakes rattle, or volcanoes roar,
Indulge this trifle and she asks no more:
Can the stern Patriot Clara's suit deny?
'Tis Beauty asks, and Reason must comply.

MERCY WARREN.

TO MARY UNWIN.

MARY! I want a lyre with other strings,
Such aid from Heaven as some have feigned they drew,
An eloquence scarce given to mortals, new
And undebased by praise of meaner things,

That ere through age or woe I shed my wings,
I may record thy worth with honor due,
In verse as musical as thou art true
And that immortalizes whom it sings;—

But thou hast little need. There is a Book
By seraphs writ with beams of heavenly light,
On which the eyes of God not rarely look,

A chronicle of actions just and bright—
There all thy deeds, my faithful Mary, shine;
And since thou owness that praise, I spare thee mine.

WILLIAM COWPER.

EDITORIAL CORESPONDENCE.

LONGWOOD, Pa., Nov. 14.

DEAR REVOLUTION: A crisp, cool evening in November, I found myself in Huntington, L. I., where I was announced to speak before the Young Men's Lyceum. Tired, cold, without one spark of inspiration, I called for a cup of tea, got water; made a second attempt, failed; fell back on my own resources, and entered the Hall. The yonng men of Huntington had just inaugurated a Lyceum there, fitted up a pleasant, pretty Hall, and conferred on woman the honor of opening the course. The committee is composed of both Republicans and Democrats, and owing, no doubt to my democratic proclivities, a young Democrat was delegated to introduce me to the audience—a staid and proper assemblage of the substantial men and women—who gave me a quiet, respectful hearing, but would not be inveigled into any questions on Woman's Suffrage, though I offered to respond freely at the close of the lecture. By the way, why would not that be well as a new feature in our Lyceum system, to interrogate the speaker for half an hour on the lecture? as most persons leave bald points that it would be well to round out and cover.

Up before light, and off for New York. On the way met Mr. Emerson, editor of the *Christian Leader*. We discussed politics, religion, men and women, Mr. Train's prison life and Mr. Barnum's new book, until we reached the 34th street ferry. Found an invitation at the office of THE REVOLUTION to meet Mrs. Moulton in the Academy of Music, where she was to try her voice for the coming concert for the benefit of the Women's Medical College. And what a voice, for power, pathos, pliability! I never heard the like. Seated beside her mother, Mrs. W. H. Greenough, I enjoyed alike the mother's anxious pride and the daughter's triumph. I felt, as I listened, the truth of what Vauxtemps said the first time he heard her, "That is the traditional voice for which the ages have waited and longed."

When, on one occasion, Mrs. Moulton sang a song of Mozart's to Auber's accompaniment, some one present, asked what could be added to make this more complete? Auber looked up to heaven, and, with a sweet smile, said, "Nothing but that Mozart should have been here to listen." Looking and listening, here, thought I, is another jewel in the crown of womanhood, to radiate and glorify the lives of all. I have such an intense pride of sex, that the triumphs of woman in art, literature, oratory, science, or song, rouse my enthusiasm as nothing else can. Hungering that day for gifted women, I called on Alice and Phebe Cary, and Mary Clermer Ames, and together we gave the proud "white male" such a serving up as did our souls good, and could not hurt him, entrenched as he is, behind creeds, codes, customs and constitutions, with his vizor and breastplate of self-complacency and conceit. In criticizing Jessie Boucherett's essay on "Superfluous Women," in which she advises men in England to emigrate in order to leave room and occupation for women, the *Tribune* says, "The idea of a *home* without a man in it!" In visiting the Carys one always feels that there is a home, and a very charming one, too, without a man in it, though the sons of Adam are permitted an occasional visit within that charmed circle.

Wandering up Broadway and Fifth Avenue, thinking of Lilly Spencer, Anna Dickinson, Olive Logan, and Kate Field, I remembered that Harriet Beecher Stowe was at Dr. Taylor's, and as I had never yet met her, I decided at once to make her acquaintance.

In her sanctum, surrounded by books and papers, she was just finishing her second paper on the Byron family, and her sister Catherine was preparing papers on her educational work, preparatory to a coming meeting of the ladies of the Board. There, too, was Professor Stowe, who had just returned from a Jewish Synagogue. He entertained us with the excellence of the sermon, the Jewish diet and charity. It seems they, like the Quakers, always look after their poor, and from the careful preparation of their meat, have far less sickness in their families than our swine-feeding Gentiles.

The women of the Beecher family, though most of them are wives and mothers, have all a definite life-work outside the domestic circle, other objects of intense interest beside husbands, babies, cook stoves and conservatories. Catherine, who has had none of these, has devoted her thoughts to domestic economy. She says she is opposed to Woman's Suffrage, and if she thought there was the least danger of our getting it she would write and talk against it vehemently. But as the nation is safe against such a calamity, she is willing to let the talk go on, because the agitation helps her work. Rather paradoxical, dear Catherine, that the pressing of a false principle can help a true one; but when you get the women all thoroughly educated, they will step off to the polls and vote in spite of you.

On the night train from New York to Williamsport, Penn., we found abundant time to think over the personal peculiarities of the many noble women that adorn this nineteenth century, and as we recalled them, one by one, in America, England, France and Germany, and all that they are saying and doing, we wondered that any man could be so blind as not to see that woman has already taken her place as the peer of man. Whilst the lords of creation have been debating her sphere and drawing their chalk marks here and there, woman has quietly stepped outside the barren fields where she was compelled to graze for centuries, and is now in green pastures and beside still waters, a power in the world of thought.

These pleasant agitations were all cut short by learning that I had taken the wrong train for an unbroken night's sleep, and must change

at Harrisburg at two o'clock. I do think those who sell tickets should inform passengers as to the different routes. How soon the reflection that I must leave my comfortable berth at such an unchristian hour, changed the whole hue of glorious womanhood and every other earthly blessing! However, I lived through the trial and arrived at Williamsport as the day dawned. Eliab Capron, editor of the *Bulletin*, was waiting to escort me to his hospitable home, where his charming wife, who bears a striking resemblance to Olive Logan, gave me a most hearty welcome. Williamsport is a beautiful town situated on the west branch of the Susquehanna and sheltered on all sides by the stately Alleganies. It has the largest saw mill in the world, owned by William E. Dodge of New York, and is a great lumber centre. It has one of the finest hotels in the country surrounded by a beautiful park. Its owner, Peter Herdie, was a poor day laborer, who, by industry, thrift and reading, has made himself a man of fortune and information. Everything about his house and grounds is kept in perfect order, and indicates natural taste and refinment. The only thing necessary to complete the internal economy of the establishment is to have a few copies of THE REVOLUTION in the parlor and reading room to rouse the bearded traveller to some consideration of the inalienable rights of woman. Peter Herdie could not do a better thing just now for Eve's daughters than to subscribe for a dozen copies of THE REVOLUTION.

I had a good audience in the Opera House, and was introduced to many agreeable ladies and gentlemen, who declared themselves converted to Woman's Suffrage, by my ministrations. Among the many new jewels in my crown, Judge Bentley declared himself one of the number. Over a nice cup of coffee, oysters and bread and butter round Mr. Capron's hospitable board, quite a party of us discussed the question until the midnight hours.

The next morning I took the Cattawissa route to Philadelphia. The scenery through that part of Pennsylvania is grand beyond description. The Allegany mountains are piled up one above another, with here and there broad rich valleys at their feet, through which different branches of the Susquehanna and Cattawissa creek go dashing and sparkling about, while the cars roll through an endless succession of tunnels, and over bridges a hundred and fifty feet above the valley, giving one glimpses of an endless variety of landscapes, wild, bold, and beautiful. Of Anna Dickinson's home, Kennett Square, Longwood, and Toledo, you shall hear next week. E. C. S.

THE REVOLUTION AND ITS CONDUCTORS.

To the Editor of the Nation:

SIR: In your paper of October 21, you commend very highly, and none too highly, the essays on "Woman's Work and Culture" just published in England, but you make your notice of the book the occasion for a disparaging and, I am sure, unjust estimate of the character and work of the advocates of the same cause in this country. You say, "These essays should be read carefully by those—and they are many—who judge the cause of Woman's Rights and Wrongs by the unfortunate attitude and unregulated speech of its leading champions in America;" and you characterize the discussion of the subject by the latter as "a disdain of sober argument" and "a faith in rhetoric." Again, you say that "the moderation in the tone of reasoning (of the book) would seriously displease the American advocates and earn for the English authors the title of spooneys, if not of traitors."

Now, permit me to say a few words to correct the injurious impressions which these remarks must make. Let me premise, however, that I have no personal interest in this defence; for, though heartily in sympathy with this reform, I have never been able, from pressure in other directions, to become a public advocate of it. And let me say further, that I am thoroughly sensitive to the irritations of such an illogical and injudicious advocacy as you describe, and especially of an unwomanly advocacy by women; an irritation which one feels far more who stands on the inner point of an anxious sympathy with a cause, than one who stands upon the outer point of indifference or hostility. And I ought not to assert that I have wholly escaped such irritation, though I believe there has been less to offend taste and judgment, especially from those who can be regarded as leaders in this reform, than in most radical reforms.

No woman has been more prominent in advocating Woman Suffrage on this side of the Atlantic than Mrs. Stanton. Indeed, you bring her by name into your disparaging contrast. I can say without hesitation that some of her arguments on this subject cannot be surpassed for the profoundness of their philosophy nor for the unanswerableness of their logic. I may properly rest mainly on her, as she has been for more than twenty years the untiring as well as unpaid advocate of Woman Suffrage, and the productions of her pen probably equal in quantity those of all other writers on the subject in America. But there is also Miss Anthony, the Garrison of this movement, who, when the work is accomplished, will receive the testimonials of a whole people's respect, as Mr. Garrison is doing for his advocacy, equally condemned at the time, of the anti-slavery cause. And so of Mrs. Livermore, who has no superior as a popular orator, and whose reasoning is addressed to the mind as well as the heart; of Mrs. Julia Ward Howe, whose utterances are full of gentleness and elegance, but equally of strength; and of many others who might be named.

And here I cannot forbear to cite a resolution passed by a large convention held in behalf of this cause at Worcester, Mass., in the year 1852, which was organized and presided over by Mrs. Paulina Wright Davis, of Providence, a lady unsurpassed in intelligence and moral worth, and occupying the highest position in society:

> Resolved, That so far from denying the social and civil influence of woman, we are fully aware of its vast extent—aware, with Demosthenes, "that measures which the statesman has meditated a whole year may be overturned in a day by a woman;" and for this very reason we proclaim it the very highest expediency to endow her with full civil rights, since only then will she exercise this mighty influence under a just sense of her duty and responsibility, the history of all ages bearing witness *that the only safe course for nations is to add open responsibility wherever there already exists unobserved power.*

It would be difficult to find a more dignified and comprehensive statement of one of the great principles which underlie this reform.

After all, I confess freely that the cause has made greater progress in England than in this country. Indeed, it has had a great triumph there in the recent enactment by Parliament of a law by which (if I correctly understand the case—I have not time now to investigate it) women can vote equally with men in certain municipal matters. But are there not reasons for this better progress there, other than a better kind of advocacy? I think there are, and I will suggest some of them. First, the franchise is limited in England in the case of men, and the qualifications required shut out thousands of the poorer and more ignorant. The admission of women, therefore, to an equal right with men does not let in, as it would here, all the women, but thousands of the more ignorant will be still excluded. This gives them a great advantage over us in carrying the reform. I do not know how often I have been told by really fair-minded men that they would favor the enfranchisement of women without hesitation if it could be confined to the better class of women. Again, the people of England have before their eyes, as an object, too, of their homage, a woman in the highest political office in the land. The idea of a woman in political power, therefore, does not strike them so strangely as it does us. If a woman is fit to reign, they say, she is surely fit to vote. We lose half the force of this argument. With us it is mere argument; with them, it is both conviction and feeling. There are many other cases besides that of the Queen in which political office have been or may be held by women. The Countess of Pembroke held the office of Sheriff of Westmoreland, which is in part a judicial office, and is said to have sat at the assizes with the judges on the bench. In a reported case, it is stated by counsel, and substantially assented to by the court, that a woman is capable of serving in almost all the offices of the kingdom, such as those of marshal, great chamberlain, and constable of England, commissioner of sewers, governor of workhouse, keeper of the prison, returning officer for members of Parliament and constable. The office of jailor is in fact now frequently exercised by a woman. Again, the best educated women of England are many of them wealthy and with leisure both for self-cultivation and for philanthropic work. This is equally true of their ablest men. Here our best men and women, often with imperfect education, are compelled to use their hands and brains in the support of themselves and their families. How few have we, like John Stuart Mill, who can devote their well-trained powers in *perfect leisure* to the cause of human progress! England has many. Wealth with us is acquired by a life-long devotion to business, and when it is acquired has too often unfitted its possessor for such work as this. Mrs. Stanton has been compelled to superadd all her labors in this cause to those household cares which would have occupied the entire time of most women, and which she has never neglected. I know you will say that all this goes to show that our women are, as you have claimed, less thoroughly educated, and so less able to reason well, than the English women. If I should admit this to be true, and admit further that many unwise things have been said, it would by no means justify either you charge that they disdain sober argument or your conclusion that the more rapid progress of the cause in England is owing to the incompetency and injudicousness of its American advocates.

Let me now set you right with regard to a certain point as to which your opinion is very positively expressed, but the fact directly against you and undeniable. You declare that the tone of the book referred to would "seriously displease the American advocates, and earn for the English authors the title of spooneys, if not of traitors," This is important only as an opinion founded upon your estimate of the American

advocates of this reform, which estimate and opinion the fact proves unfounded. THE REVOLUTION, from the first appearance of the book, has in repeated issues commended it in unqualified terms. The women who conduct that paper procured a quantity of them for sale at wholesale price to everyone whom they could get to buy them, and they are now making arrangements, I am credibly informed, to furnish them as a premium to clubs of new subscribers. I know the fact that the book receives the hearty approval of these women, who may certainly be taken as representatives of the most radical leaders of this reform, and that they would rejoice if a copy could be put into the hands of every man and woman in the land.

I cannot forbear, before closing, to avail myself, for the general purpose of this article, of some of the observations of the *Nation* in another connection. In the very next article to the one upon which I have been commenting, you review May's "Recollections of the Anti-Slavery Conflict," in which you refer in terms of well-deserved praise to Mr. Garrison. In the course of the article you speak of "the blind rage and frantic folly which his words stirred up, not only in lewd fellows of the baser sort, but in honorable and reverend men, governors, judges, doctors of divinity, senators and representatives;" and you say that "the ferocity of the pro-slavery papers of thirty years since can hardly be conceived of by the generation that has grown up since then. To the general looker-on, there was substantially but one party, and that was the whole community engaged with laudable unanimity in suppressing a handful of pestilent disturbers of the peace of society." I wish every one who condemns the intemperate zeal of reformers would remember that no one was ever so obnoxious to conservative censors as William Lloyd Garrison, and yet, in the review of the struggle of that time, the public sentiment of the present day, while not acquitting him of all indiscretion, nor of impatience and occasional bad temper (it is a wonder he had so little), is yet fixing its condemnation wholly on the other side. Every reform brings into prominence persons who are characterized by courage and energy and a disregard for conventionalities. There would be no reforms if it were not so. There is almost always some bad taste in their conduct; but good taste alone never wrought out a reform, and bad taste, though a hindrance and an offence, never, I believe, defeated one. JOHN HOOKER.

Hartford, Conn., Oct. 25, 1869.

THE NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

DEAR REVOLUTION: Ever since my return from the Rhode Island Convention, I have been overhauling my papers, to find a justification for the Cleveland "Call," which appeared with my name to it, and which has been so greatly misunderstood.

When, upon being questioned on that point, Col. Higginson acknowledged that neither he nor any other of the eighty-eight persons who signed that call would be allowed to *vote* in the Convention at Cleveland, unless they should be *delegates* from a *State* "organization," I felt inclined to deny my own signature, and should have persisted in the denial had he not assured us that he had seen and read a letter from me fully approving the procedure. Having no other way of escape, under such a disqualifying interpretation, I then pleaded guilty to the charge, lamenting my carelessness, and threw myself upon the mercy of the Convention.

But, on returning to my home, I find ample justification for my course, if I have not misunderstood the plainest English.

In a lithographed circular of August 5, 1869, signed by Lucy Stone, Caroline M. Severance, Julia Ward Howe, T. W. Higginson, and George H. Vibbert, all distinguished and trustworthy laborers in the great cause, I find the following passages:

"Many friends of the cause of *Woman Suffrage* desire that its interests may be promoted by the assembling and action of a Convention devised on a truly *national and representative* basis for the organization of an *American Woman Suffrage Association.*"

With my views, cherished and enforced for nearly fifty years, how could I refuse my co-operation?

"Without depreciating the value of Associations already existing," continues the circular, "it is yet deemed that an organization at once more comprehensive and more widely representative than any of these, is urgently called for." * * * * *

"Our present plan is that the *authority* of the Convention shall be vested in *delegates* to be chosen and accredited by the *Woman Suffrage Associations* existing, or about to be formed, in the several States of the Union. The number of delegates to be sent by each association and the precise time of the meeting, etc., etc., to be determined hereafter."

Here, certainly, there was nothing to find fault with, nor any ground for suspicion or distrust.

Accompanying the circular was a letter from Lucy Stone, saying: "We are arranging to form a *Woman Suffrage Association, national in character*, which will work steadily to *one end*, which will not weaken our claim *by opposition to the Fifteenth Amendment*, nor by introducing side issues."

By this I understood that no "side issues" were to be meddled with, and that, of course, we should have nothing to do with the Fifteenth Amendment, our "*one end*" being *Woman Suffrage*, and nothing else.

Then came the "call," which, through oversight, perhaps, opened a way for dispute, and which, according to the interpretation of Col. Higginson, one of the signers, completely disqualified all who were not *delegates from existing State* organizations."

It was provided, moreover, that "additional *delegates*" might be admitted "from local organizations, or from no organization whatever, provided the applicants were actual residents of the States they claimed to represent"—all proper enough, but for what follows:

"But no votes shall be counted in the Convention, except of those *actually admitted as delegates.*"

All clear enough, if by delegates "*actually* admitted," all who are admitted from "local organizations," or "from no organization whatever" are meant. In which case, though the provision would be superfluous, and Col. Higginson's interpretation wrong, there would be no harm done; since outsiders and eave's-droppers and intermeddlers *must* be excluded from voting, even though they should be allowed to assist in our deliberations.

But if, on the contrary, by *delegates* are meant only such as are accredited from *State* organizations, upon the basis of Congressional representation, then all others, though chosen to fill vacancies, have no business in the Convention, and their presence would be alike preposterous and impertinent.

Let this matter be clearly understood. If the "delegates admitted from local organizations, or from no organization whatever," are delegates indeed, of equal dignity with their brethren and sisters representing State organizations, then we have nothing to complain of, and the gathering will be large—as large, perhaps, as both Houses of Congress.

J. N.

IN addition to the above from Mr. Neal we have letters from many others, even as far west as San Francisco, wondering at the strangeness of the movement or protesting against it. A. J. Grover, Esq., writing from Illinois, says:

Many western names have been attached to the Call without authority, and many others without the least idea that a *real* national organization is contemplated. Lillie Peckham told me she never signed the Call nor gave her consent that her name should be appended to it.

Similar assurances are given from Cincinnati, from California, and other places, East and West, but the space of THE REVOLUTION is too important to be occupied with them, although we are glad and thankful that our faithful friends are not only alive to these schismatic movements, but that they also make haste to protest against them. Be it ours to push on the cause, regardless alike of mistaken friends or open foes.

COSTUME.

THE *Tribune* asks, "What is to be the costume of the emancipated woman?" The fastidious *young* editor of the *Tribune* asks this question with all the earnestness the most devoted votary of fashion could show asking her modiste the style of trains.

We the strong-minded have been so busy with the real interest of women, which we are seeking first to understand, and then to labor for, that we have not had time to read up all those "manuals of good society," and so must thus make answer to our young friend: First, to thank him for the wide and deep interest he feels in all that pertains to us—gloves, chignons, yarn mittens, long trains, scarfs, and all the little nothings that go to make up a lady's toilet.

Second, to remind him that we have always worn clothes, and that we wear them at other places besides conventions.

Third, the French writer, the Springfield *Republican*, Richard Swiseller, Miss Sally Bross, Mr. Routledge, are, doubtless, good authorities for a gentleman of fashion to peruse, but we say, without having made these a text-book, that we have always advised women to dress as they chose, only regarding the health and ease of the body. We are lovers of beauty and fine fabrics as well as our æsthetic friend, but, unlike him, cannot feel competent to decide for others upon matters of taste.

Will he pardon a little motherly advice given in love: Speak respectfully of a gentle, lady-like woman, even if she dress with good taste on the platform, and the tasteful notice it. W.

WOMAN VOTED FOR.—The West Branch (Penn.) *Bulletin* says, that Mrs. Dr. Coleman was nominated in the City Council for President of the Board of Health and received seventeen votes, lacking only three of an election.

FANNIE ALLYN AT VINELAND.

VINELAND produces spiritualism with other fruits. Mrs. C. Fannie Allyn, of Massachusetts, has lately lectured there, and it departed spirits had not inspired her to brave and noble utterance on woman's behalf, the spirits present would; for no shoddy performance is ever tolerated there, come from what world it may, or on whatever theme. But Mrs. Allyn, wherever she lectures or preaches, is as faithful to the cause of her sex as she was in Vineland. The *Independent*, of that place, contains a very condensed report of one of her addresses, from which the following are a few excerpts:

You eschew the *strong-minded* woman, say you. Do you desire the opposite, or will you allow your wives to be called *weak*-minded? You imagine woman a plaything; but soon come the trials incident to human life, sickness or trouble, and you then hope the wife can care for the children and take a captaincy if necessary in the hour of need. Only a strong-minded woman can rear children now able to buffet the muddy waves of politics, and stem the corrupt tide in business life. Your politics, too mean for her to take a place by your side, say you? Then a change in your politics and you is certainly needed. Patriotism means more than flag-worship, for we should be elevating human society; and a new idea from woman may be as valuable for the advancement of our kind as the conceptions of men. Physically, woman is the weaker vessel, but what can be the moral strength of those men whose wives keep boarding-houses for their husbands' support? Man is often the "clinging vine" and woman the "sturdy oak." Allow women to compete in all trades, and there would be less singing the "song of the shirt".....Talking so much about well-dressed women, dwarfs her into a foolish rivalry. As you broaden your ideas, woman will go up higher, and she who has been so faithful to you over few things, will deserve to be placed over many. Teach woman, and you will be taught by her. The country will be served the better, when women have their share of influence; and pure homes will be the result. Drunkards can fill high places no more when woman shall have the ballot, and the right use of this weapon of the free, will ultimate in a grander Union, built upon the divine idea of home.

Woman needs the ballot to assist in purifying the political atmosphere; now the franchise law allows drams of whiskey to vote, but not women. What constitutes the head of the family? Surely it is neither the father nor mother alone, but both in council; likewise should the government of a nation be established.

GOOD WORD FOR THE LABOR CONVENTIONS.—The St. Alban's (Vt.) *Messenger*, commending the Boston Labor Convention for demanding equal rights for all men and all women everywhere, says: They thus rebuke the insane prejudices and absurd fears of their brethren on the Pacific coast against the Chinese, keep pace with the march of events which made the negro slave a man, and take position in the van of the great movement which is giving woman the recognition of her true rights and position. Workingmen who thus declare, are entitled to lead.

CENTRAL NEW YORK.—Excellent reports come from the Mohawk Valley as well as farther west. A meeting has lately been held in Herkimer, called to order by Mr. Zenas Brocket, and presided over by Mrs. Vienna Rice, at which the following resolution was passed with others:

Resolved, That as woman herself best knows her own capacities, her own needs, and her duties, laws restricting her in the exercise of her natural faculties are sins against herself and crimes against all womanhood.

A CINCINNATI grand jury recently empanelled, contained a man who had been in the penitentiary and also the man whom he had robbed. It has been said that a young girl was once tried for infanticide when the actual seducer was the judge on the bench.

WOMAN'S PARLIAMENT.—A third registry meeting of the Woman's Parliament was held at Packard's College on Saturday afternoon. There was a goodly number of ladies present. Mrs. Dr. Densmore, as the presiding officer of these registry meetings, gave a resumé of the objects and purposes of this Woman's Council for this city. Dr. Densmore dwelt for some time upon the Physiological Institute that the sanitary committee of their Council will establish at once. A free institute where lectures will be given to women upon the physiology of every day life.

Mrs. Poole read a fine paper on "The Feminine Forces in Nature." She made plain to the comprehension that in all the works of nature there must be the combined action of male and female, for every result but death, and from that fact argued well and cleverly that a *male* government must, of course, be a partial government, and required the whole influence of woman to temporize its power. The question of whom the City Council should consist, or whether its members must be city residents, was discussed by Mrs. Lyman, Mrs. Blake, Mrs. Croly, Mrs. Bronson, and Madame Demorest. Mrs. Wilbour read the closing paper. She declared it to be her own opinion of what the Woman's Parliament should be. W.

THE WOMAN WHO DARED.—The New York *Express* has a severe criticism of this brave poem which closes thus:

It is a book that no father of a family can, with consistency, put in the hands of either wife or daughter—a book that should receive the severest censure alike from press and public.

But Messrs. of the *Express*, might not the *mother of a family* be equally scrupulous about so immoral a work being read by her husband and sons? It has been held that semi-nude women at theatres should be seen only by women? What would the *Express* say to that?

A JUST DECISION.—Judge Barnard may be deemed rather hard on the poor fellow in his common sense decision on the Bissell divorce case, a case in which a man, in order to seduce a young woman, had to make her believe she was lawfully married to him, and afterwards did call her "wife." The Judge evidently does not see any reason why a man should not be taken at his word, for he says, "There is no reason why the defendant should not be held to the consequences of his acts; and if, while endeavoring to accomplish a seduction, he blundered into matrimony, he has no one to blame but himself." You may be certain that Mrs. Judge Barnard is a good woman.

WOMAN AS REPORTER.—The Hartford *Courant* says "The New York *Tribune* sent there to report the Woman's Convention, a young girl, Miss Nelly Mackay Hutchinson, who did her work with excellent judgment and fidelity, making an animated, bright, readable and correct report. She worked faithfully, almost literally night and day, giving a report also to a New England paper. It is only fair to say that very few men of her age could have done so well. We only mention this as another evidence, if any is needed, to the fitness of women for newspaper labor; they bring too, a grace, vivacity and delicacy of touch which cannot but be of service in journalism. The employment of women in newspaper offices, and as correspondents, is increasing, and a fair and inviting field is open to them."

HUSBAND'S WILLS.—Judge Storer of the Supreme Court of Ohio has decided that a Mrs. George Ripley, widow, has by a second marriage forfeited her right to property left to her by her late husband for use, *so long as she remained his widow*. Why should not a wife, by her will, head off her husband's second marriage in the same *graceful* manner? In view of Judge Storer's decision the N. Y. *World* says:

It is interesting and, indeed, important for all husbands and wives to be thus assured that, if a husband's wish that she shall not contract a second marriage does not prevail with her after his death through love, he may at least posthumously prevent or punish her violation of it by an ante-mortem declaration in regard to his property.

A WINTER HOME.—Dr. Seth Rogers and his new Magnolia E. Florida Water Cure and Winter Residence for Invalids and others, are not unknown to readers of THE REVOLUTION. Dr. Rogers has now associated Dr. O. F. Harris in the business; and there is promise of comfort, elegance and luxury in the Magnolia Home for all in health; and the best of medical advice and treatment for the diseased, in a most delightful climate, and under every favorable circumstance, which all who know the proprietors, or either of them, can but feel fully assured will be kept to the letter.

THE SOUTHERN COLORED PEOPLE ORGANIZING.—A Georgia correspondent of the New York *Tribune* says, a colored convention met at Macon last week, numbering two hundred and thirty men from fifty-six counties, and resulted in the formation of an organization to be called the "State Mechanics' and Laborers' Association," and provided for local working men's unions. They also recommended the formation of auxiliary working women's associations.

SUFFRAGE MEETING IN BROOKLYN.—The Brooklyn Equal Suffrage Association had a most interesting and enthusiastic meeting last Monday evening in the Academy of Music, the arrangements, it is said, having been made and most admirably perfected by Mrs. Theodore Tilton. Rev. Dr. Putnam presided and very earnest and eloquent addresses were delivered by Mrs. Celia Burleigh, Mrs. Lucy Stone, and Rev. Henry Ward Beecher.

SUFFRAGE CONVENTION IN DELAWARE.—Just as we go to press, an account comes of a Woman's Suffrage Convention held last Friday in Wilmington, Del. Mr. and Mrs. Andrew Jackson Davis, Mr. Blackwell, Lucy Stone and others, addressed the assemblies, as a Wilmington paper says, "in a discreet, polite, able and effective manner." A State Woman's Suffrage Association was formed, but the names of the officers have not yet come to hand.

THE WASHINGTON CONVENTION.—Let the friends everywhere bear in mind the National Convention to be held in Washington the 18th and 19th of January next.

A COLORED woman in Illinois has recovered $200 damages from the Chicago and Northwestern Railroad for refusing her passage in the ladies car.

MISS JULIA C. ADDINGTON ran against a Mr. BROWN for the office of County Superintendent in Mitchell Co., Iowa, in the recent election, and received just as many votes as her competitor. They cast lots and she won.

THE LADIES' REPOSITORY. A Universalist Magazine of literature and religion. Boston: 37 Cornhill. $2.50 a year.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

CONSTITUTION.

Article 1.—This organization shall be called the National Woman's Suffrage Association.

Article 2.—Its object shall be to secure the Ballot to the Women of the nation on equal terms with men.

Article 3.—Any citizen of the United States favoring this object, shall, by the payment of the sum of one dollar annually into the treasury, be considered a member of the Association; and no other shall be entitled to vote in its deliberations.

Article 4.—The officers of the Association shall be a President, a Vice-President from each of the states and territories, Corresponding and Recording Secretaries, Treasurer, an Executive Committee of not less than five nor more than nine members, located in New York City, and an Advisory Counsel of one person from each state and territory, who shall be members of the National Executive Committee. The officers shall be chosen at each Annual Meeting of the National Association.

Article 5.—Any Woman's Suffrage Association may become auxiliary to the National Association, by its officers becoming members of the Parent Association and sending an Annual Contribution of not less than twenty-five dollars.

President—ELIZABETH CADY STANTON.

Vice-Presidents.—Elizabeth B. Phelps, New York; Anna E. Dickinson, Penn.; Mrs. Kate N. Doggett, Illinois; Madame Anneke, Wisconsin; Mrs. Lucy R. Elmes, Conn; Mrs. Israel Hall, Ohio; Mrs. Senator Henderson, Mo.; Mrs. Wm. V. Tunstall, Texas; Mattie Griffith Brown, Mass.; Hellen Ekin Starrett, Kansas; Lucy A. Snow, Maine; Elizabeth S. Schenck, Cal.; Grace Greenwood, D. C.; Mrs. Maria R. Matlock, La.; Mrs. P. Holmes Drake, Alabama.

Corresponding Secretaries.—Mrs. L. C. Bullard; A. Adelaide Hallock.

Recording Secretaries.—Abby Burton Crosby, Sarah E. Fuller.

Treasurer.—Elizabeth Smith Miller.

Executive Committee.—Ernestine L. Rose, Charlotte B Wilbour, Mathilde F. Wendt, Mary F. Gilbert, Mrs. D. Grant Meredith, Mrs. Lillie Devereaux Blake, Susan B. Anthony.

Advisory Counsel.—Mrs. E. Joslyn Gage, N. Y.; Mrs. Francis Minor, Missouri; M. Adeline Thompson, Penn.; Josephine S. Griffin D. C.; Mrs. M. V. Longley, Ohio; Mrs. Mary Humphrey, Kansas; Lilie Peckham, Wisconsin; Mrs. Paulina Wright Davis, R. I.; Mrs. Fannie E. Russell, Minn.; Mrs. Isabella Beecher Hooker, Conn.,, John Neal, Maine.

WE hope before our annual meeting in May to have auxiliaries in every state in the Union. Already we number thousands of members, and before the close of the year every woman in this nation should register her name with some association demanding the right of Suffrage for her sex, sign the petition to Congress, send in a generous contribution to carry on the work, subscribe for THE REVOLUTION, and, as a means of education, circulate it among your neighbors and friends.

CORRECTION.—In a private note our correspondent, Mr. John Neal, says: "Please correct a serious misapprehension of mine. Speaking of the married women who are among the foremost in this great work of emancipation, I mentioned one, who had borne seven children, and never lost *but* one. Leave out the "*but*," I pray you; for all her children are alive now, and what is more, they are so many living witnesses of her good sense in training up a family to usefulness and happiness."

A DIRE DILEMMA.—The Montgomery (Ala.) *Advertiser* of the 16th says: "We learn that a young white woman died near the terminus of the Montgomery and Selma Railroad yesterday, from sheer starvation. She represented that she could not procure work, and, holding her virtue at a priceless cost, she struggled off and died."

PETITION FOR WOMEN SUFFRAGE.

THE following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1:

To The Senate and House of Representatives of the United States:

The undersigned men and women of the United States ask for the prompt passage by your Honorable bodies of a Sixteenth Amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

WORKING WOMAN'S PROTECTIVE UNION.—Its annual meeting occurred last week. Mr. Wm. H. H. Moore was called to the chair, and the following officers were elected without opposition: President—J. D. Wolf. Vice-President—James W. Gerard. Secretary—W. B. Crosby. Treasurer—Moses S. Beach. Directors—C. P. Daly, Henry A. Cram, Dr. B. St. John Roosa, George H. Perry, George W. Matsell, William Mackellar, Joseph J. Beach, Daniel Walford, William H. H. Moore, John H. Parsons, A. P. Stroud, C. P. Kirkland.

During the year, 14,250 applications for employment, and the Union have furnished employment to 2,772 women. There were about 300 complaints against employers, which resulted in the collection of $1,400 for the working women. Seventy-five cases were carried into Court, and in nearly every case the decision was favorable to the Union. Eleven hundred and seventeen employers applied for help during the year, asking for from one to twenty hands at a time; 1,232 employees had never before registered at the Union. Of this number 282 were widows, 33 soldiers' widows, 50 soldiers' wives, 105 women with husbands, 227 orphans, 247 half orphans, 259 girls with parents, and 56 homeless girls.

"WOMAN AS GOD MADE HER."

WOMAN AS GOD MADE HER. By Rev. J. D. Fulton.

MR. FULTON, in the first chapter of his book, quotes the record of creation as narrated in Genesis i. 27 30; ii. 7, 8, 15,-18, 21-25, and comments thus:—"Brief as are these utterances, and familiar as is this language, it is interesting to notice that God has crowded into them every essential fact concerning the origin of woman, the purpose of her creation, and the sphere marked out for her by the Creator's hand.

All in that quotation which is said relative to woman's sphere, is:—"I will make for him a helper suited to him." That she may be such is all that the most earnest advocates of Woman's Rights ask for her. The question is, what constitutes her "a helper suited to him?" The reverend writer has his opinion; John Stuart Mill has a different one. Provided all women should agree with the former, that "woman recognizes in man the ruler of her life; and happy is she if she finds in him her husband who rightfully assumes his right and sovereignty;" will Rev. Mr. Fulton, and every other man, allow that into the narration which he quotes, God has crowded every essential fact concerning the origin of *man*, the purpose of *his* creation, and the sphere marked out for *him?*" It clearly defines his sphere. "God planted a garden in Eden, on the East, and there he put the man whom he formed, to till it and to keep it." That is, he is to be an agriculturist, and nothing else. No question there as to his sphere.

To be consistent, the Rev. Mr. Fulton is as much bound to accept for truth what the record plainly says of man's sphere, as he is what he chooses to think is meant by the words, "a helper suited to him." If to-day man needs help to purify the ballot box, to legislate wholesome laws for himself and just ones for woman—and there's no question of that—then those words cannot be interpreted as excluding woman from the right of voting and of legislating, but rather of enforcing those duties upon her.

Since, by Rev. Mr. Fulton's reasoning, man's sphere is "to till the soil," *he* is out of his, by writing sermons and books respecting woman's sphere and duties, when instead he ought to be planting potatoes, or to be a benefactor to the world, by making two blades of grass grow where but one grew before.

On page 141 of this book we read as follows:—"We will draw a veil over the characters of women such as the wife of Lot, or of Potiphar, the would-be seducer of Joseph, or of Job, the deserter of her husband in misfortune, of Jezebel, the fury, or of Delilah, traitress to her husband, and of a score of others, that make the age in which they lived seem like the night of humanity." It is not claimed that these women were among the brightest and best of their time. The writer has selected the worst specimens. He even allows there were some good women in those days. Were there any bad men, or was wickedness confined to the women?

We read that the first man born murdered his brother. Noah, who "walked with God," got drunk. Abraham, the best man of his time, prevaricated and deceived, not so much to save his wife as his life. Moses, the meekest man, killed an Egyptian. What may not men have done who were not so meek? David, the sweet singer of Israel, "the man after God's own heart," committed some of the worst acts in the catalogue of crimes. His son Amnon was worse than a brute. Job, the most patient man, cursed the day when he was born. Solomon, the wisest man, had seven hundred wives and three hundred concubines. If the *wisest* thus "did evil in the sight of the Lord," probably those who were not so wise may have been almost as wicked as Potiphar's wife. Peter, the most forward of the apostles, denied his master and swore at those who accused him. Judas, another of the chosen ones, betrayed Jesus, who said of him: "Have not I chosen you twelve, and one of you is a devil?" With these specimens of the *good* men of those days, we may well draw a veil over the bad ones. LORENZA HAYNES.

ST. ANTHONY.

SUCH a title as that, the editor of the Cincinnati *Gazette* profanely puts at the head of the following newspaper photographings:

On the platform of the Woman Suffrage Convention, and at the public reception at the Burnet House, and in the councils of the strong-minded, there was an evident recognition of Miss Susan B. Anthony as the Apostle of the Woman's Rights movement. This is according to the eternal fitness of things. Not because she outranks them all in ability and in zeal, although in these respects she seems to us second to none. Mrs. Stanton has more of the rhetorical method, but her elaborately prepared speeches have the air of a conscious personal display, and her manner discloses considerable female vanity, while Miss Anthony is less studied and more direct, and has more of the air of sincerity, and she seems utterly unconscious of any sexual difference between man and herself. And Lucy Stone, on her special topic of the injustice of the laws to women, makes perhaps the most impressive argument of any; but Miss Anthony has more versatility and readiness.

But the paramount reason why Susan B.

Anthony should be the Apostle of the Woman's Rights cause is that she has never surrendered to man her independence, nor annihilated her personality by marriage, nor promised to honor and obey a male master, nor parted with that state of virgin purity which in all ages of the world and among all people has been regarded as proof of an elevation above mortal weaknesses and as a peculiar qualification for high offices, and which was maintained by those famous women, Deborah and Queen Elizabeth, to whom they delight to refer as examples of the capacity of their sex to govern. And the superiority which this condition gives to Susan B. Anthony may be seen in the platform of the Woman Suffrage Conventions, in the frequent allusions made to her state of single blessedness by the sister advocates who are or have been married, in a manner which is simply a boasting of their marriage, which is in fact the degraded pride of a slave in his own servile condition.

The great and irrepressible conflict for the recovery of the Equal Rights of women from the long usurpation of the tyrant man is not to be fought and won by women who boast of having been reduced by him to the subject state of marriage, nor who taunt her that has never surrendered to his enslaving embrace, as if she had not achieved a woman's destiny. Mrs. Stanton, also, is fond of boasting on the platform that she is a wife and the mother of boys. What is this but to boast that she surrendered that independent sovereignty which, with much rhetorical rant, she is urging women to assert? And why should she boast of the unpremeditated consequences of acts which are not to be boasted of? And is there not the same servile spirit in her particular pride that she is the mother of boys? The vestal Anthony is above this base spirit, because she has never submitted to this state of servitude. And Lucy Stone relates that when she learned the oppressed condition of the married woman under our laws, she was thrown into such despair that if a cup that would annihilate body and soul had been at hand she would have drank it. And yet she in due order of time married, and took the risk of bringing other females into the world to the same state of despair. And although she tried to hedge her marriage about with extra verbal conditions, yet her husband has the same legal powers as any other, and her children, male or female, are born into the same condition. Here is a most desperate emotion over the sad state of the married woman, and a most weak embracing of it and its consequences. The spirit was great, but the flesh was weak. And Mrs. Livermore says that when she became a mother, and they told her it was a girl, she turned her face to the wall and wept because of the sad state of womankind. But she likes to have it understood that she is a wife, which means that she continues to subject herself to the bringing of female children into this sad existence.

None of these female weaknesses lie at Miss Anthony's door. Nor can her motives be impugned nor her influence injured by the damaging imputation which the evil minded are fond of casting upon the married advocates of Woman's Rights, that she has tried the matrimonial venture and has failed, and, therefore, that she is merely venting the spleen of a discontented or divorced wife, or is making war against all men for no better reason than that hers lacks the capacity to govern his own household. She can defiantly say that she has no personal quarrel with man, and that she can hold all men enemies in war, in peace friends—enemies if they assert their usurpation over her inherent political rights; friends if they recognize her equal sovereignty.

ALL ABOUT WOMEN.

The London *Times* notices as evidence of the growing spirit of the age, that women are to be admitted to the privileges of Eton. During the autumn and winter, classes at Eton for ladies not under sixteen will be held in Latin, geometry, physical geography and English history. Ten years ago, such a proposal would have been simply preposterous.

We quote the following from *The Victoria* for the benefit of the wise who say the women of England who are interested in suffrage, command more respect, and are more dignified than the Woman's Rights women in America.

"The principal advantage that the American women have over us is, that they do not suffer from the ridicule of the masses, as the English women do, if they give out that they countenance anything of Woman's Rights. Also, the whole scheme in America is more on an organized footing than in England."

Inasmuch as the world has tried the plan of home-labor, and dependence for women and its results have been—suffering, poverty, and often prostitution, when the home and the provider—man—failed, why does the *Tribune* reviewer of "Woman's Work and Woman's Culture" so deeply deplore the idea of partnership in business, for husband and wife, father and daughter? Can the result be worse?

The closing paragraph of Eleanor Boon's letter to the London *Times*, concerning the use of Miss Faithful's name for her proposed "Free Thought Club," is so good that we quote it. "I am not an Atheist myself; but if such were my convictions, I should not be afraid to own them; for I believe that all persons, whether they be Jews or Pantheists, Christians or Atheists, are worthy of respect, if they are only honest and true to the inmost convictions of their conscience."

Mrs. Eva Lancaster, of Navasota, Texas, is now running three institutions herself—the Navasota *Ranger* (newspaper), a millinery shop, and a cradle with a fresh incumbent.

Foreign Correspondence.

ENGLISH LETTER—NO. XXXVI.

Manchester, October, 1869.

THE MAINE LAW MOVEMENT.

The great event of this week, in Manchester, and the chief political event, also, has been the annual meeting of the United Kingdom Alliance for the Suppression of the Liquor Traffic. The meeting was held in the Free-Trade Hall, which holds about six thousand people. It was densely crowded, and the overflow of people was so great that another meeting was extemporized in a smaller room in the same building. This was quickly filled, and some three thousand persons are said to have gone away for want of standing room. There are always popular and powerful speakers at the annual meeting of the Alliance, but this year it was rendered still more interesting because the chairman was not only a man of mark, in the intellectual sense of the word, but one whom circumstances have just now brought into a very prominent position in the public mind, and whose name and fame are discussed in every newspaper.

DR. TEMPLE.

The President of the meeting was Dr. Temple, Head Master of Rugby School, and Bishop Designate of Exeter. He is particularly popular just now, in this district, on account of the opposition which Dr. Pusey and other High Church dignities have made to his appointment to the See of Exeter. Their objection to Dr. Temple is founded on the fact that he is the author of the essay on *The Education of the World*, the first in the celebrated volume of *Essays and Reviews* which made such a sensation a few years since, on account of its liberal character and tolerant tone on Theological and Biblical subjects. That you may have some idea of the work which has called forth Dr. Pusey's unmeasured abuse of the writer, and of Mr. Gladstone for appointing him to a Bishopric, as "a horrible scandal, surpassing in its frightful enormity anything that has ever been openly done by a Prime Minister," I give you a few of the concluding sentences of Dr. Temple's admirable essay on *The Education of the World*. They are the very creed of true progress:

> Not only in the understanding of religious truth, but in all exercise of the intellectual powers, we have no right to stop short of any limit but that which nature, that is, the decree of the Creator, has imposed on us. In fact no knowledge can be without its effect on religious convictions; for if not capable of throwing direct light on some spiritual questions, yet in its acquisition knowledge invariably throws light on the process by which it is to be, or has been acquired, and thus effects all other knowledge of every kind. * * * * Life, indeed, is higher than all else, and no service that man can render to his fellows is to be compared with the heavenly power of a life of holiness. But next to that must be ranked whatever tends to make men think clearly, and judge correctly. So valuable even above all things (excepting only holiness) is clear thought, that the labors of the statesman are far below those of the philosopher in duration, in power, and in beneficial results. Thought is now higher than action, unless action be inspired with the very breath of Heaven. For we are now men governed by principles, if governed at all, and cannot rely any longer on the impulses of youth or the discipline of childhood.

Dr. Temple, whose name is identified with measures of enfranchisement for women, as well as for men, was warmly welcomed to the Alliance Meeting, the vast audience rising to do him honor, and waving hats and handkerchiefs to give emphasis to their thundering cheers. After declaring that he was not a member of the Alliance nor yet a total abstainer himself, Dr. Temple discussed the question of liberty—the liberty to do wrong—the liberty to lead others into temptation—for which the opponents of the Maine Law plead so earnestly, and after describing with much feeling the social desolation caused by drink, he pointed out that this measure was the only one now before the country as a remedy for this most fruitful source of evil, and as such claimed the support of all right thinking men and women; he therefore called on all to aid the movement to the utmost of their power.

THE PHILOSOPHIC VIEW.

It must be admitted that some of the highest and best balanced minds amongst us cannot accept of the Alliance platform, and that they regard the prohibitory law as an error of judgment in its advocates. This view is taken from no want of apprehension of the magnitude of the evils of intemperance, still less is it from lack of feeling and devotion to human weal. It arises rather from a more comprehensive regard

to all the ultimate bearings of the question and a conscientious doubt of the wisdom and sufficiency of this single legislative act as a prevention of the evils in question. Many of these friends of the cause accept the Maine Law proposal *pro tem.*, as a remedial one, because a desperate disease demands a desperate remedy, but they cannot admit that in a normal condition of humanity it would be the right thing. Asceticism is the natural reaction from laxity, and in some stages of social progress it seems an absolutely necessary step, especially with the stern and strong-willed Anglo-Saxon race. But there is a higher standard to be found in that temperance in all things that aims to fulfil the BE YE PERFECT to which our highest ideal calls us. In the meantime the puerile waywardness and immaturity of the human race lead us to ask for a prohibitive bill to preserve the people as a parent forbids edged tools to a child. But we must never lose sight of the fact that educational reforms and political and industrial development, on an equal basis for men and women, must go hand in hand with the Temperance movement in order to give permanence to the reform it will effect. We have a striking instance of this in Father Mathew's temperance reform in Ireland. It was accomplished by one of those marvellous waves of enthusiasm which now and then pass over a people. The effect was instantaneous and wonderful to witness, but, for the foregoing reasons, in a few years the change was almost inappreprecciable.

THE SOCIAL VIEW.

An admirer of the classic models of morality and the glorious old stoics of Greece and Rome complains that Christian ethics are mostly negative. "Do not" begins every exhortation and regulation. That the great Teacher looked with a liberal and a benignant eye on the social as well as the spiritual needs of humanity, the gospel traditions of miracle and festival abundantly attest. A side of the subject rarely taken up at Temperance meetings, and yet of the utmost importance to a thorough solution of the question, was introduced by Mr. Jacob Bright, in the following remarks. After speaking of the Sunday trading bill, he said:

But there was another question in regard to this subject to which he attached great importance. ("Question.") If anybody objected, and called out "question," all he had to say was that the resolution which he was seconding entitled him, if he liked, to a wide discretion—(hear, hear); and he should never care to come to a meeting like the present unless he had considerable freedom of speech. (Hear, hear.) Well, he was not in favor of shutting up everything to the people, which was against the people, and opening nothing for them. (A Voice—"Open churches and chapels.") He was never more convinced of anything in his life than that it was not by a system of repression that they could exterminate vicious habits like these. Men, and women too, had—if we liked to call it so—a vagrant inclination. They had an inclination to go from their homes in search of bodily and mental refreshment. He believed that before ever we dealt successfully with these evils, we should have to supply wholesome food for this inclination in the place of that unwholesome food we sought to remove. He would have objects of interest and of beauty, if they existed, open to the people every day in the week. (Hear.) If they did not exist, he thought that the time would come when we should have to endeavor to supply them. If we were ever to attain to what he held to be a Christian civilization, gardens, and works of arts, and luxuries, and other places of similar resort, would have not to be monopolized by the rich, and shut up for ever in fences. And if they did not exist they would have to be provided either by co-operative effort or municipal authority. (A Voice—"Ready money would do that!") Let anybody who refused to go with him in these remarks remember the character of our climate. Three-fourths of the year is wet, cold, and gloomy. Let him also remember the density of the population, the habits of the people, and how many hundreds of thousands—nay millions—of our working classes lived in houses, from which not only flowers and trees could not be seen, but where they could not discover a solitary blade of grass or get a glimpse of the sky. It was not for those who had good houses—who were not confined to single rooms—who had books and pictures and music every day in the week, if they liked, to shut the door upon the mass of the people. (Hear.) When the measure which their efforts, and those of his friend, Sir Wilfrid Lawson, with so much ability—and, what was worth more, so much amenity and so conciliatory a manner—was brought into the House, he took part in the debate. (Hear, hear.) He remembered that before he sat down he urged that if the government had nothing better to give them than a bill which should merely resemble the innumerable bills which had gone before, they had better hold their hand. He said that they wanted a revolutionary bill. (Hear, hear.) On the next day an old Scotch member, for whom he had great respect, came to him in some degree of excitement, and, lifting up his hands, said: "Cannot you find a word which will express your mind just as well? For," he said, "it frightened the people in Scotland." (Laughter.) He (Mr. Bright) did not know that the men north of the Tweed had such sensitive nerves. ("Hear, hear," and laughter.) Certainly those who came south were much more robust in character. Seeing the gentleman's excitement, he was for a moment a little disconcerted, fearing that he had committed a great indiscretion. But he soon remembered—and was reassured by the recollection—that he had not levelled that expression at the House of Lords, nor even at the bench of bishops—in fact he had not assailed even the right of landlords to do what they liked with the votes of their tenantry—that, in short, he be had attacked none of those political institutions which time had rendered venerable in this country, and the only "revolutionary" bill for which he pleaded was one which would give to English mothers and children the amount of their father's toil if that beneficent revolution was accomplished. He was not one to despair of it, but the glory of the work would belong to those who, through long years of labor, had sustained this great organization. (Cheers.)

THE NATIONAL EDUCATION LEAGUE.

Talking to one of our Brahmin friends at the Social Science Congress on some of the reforms projected in the various sections, I happened to remark that education was the only hope in the matter under discussion. "Yes," he replied, "I think education is at the bottom of every question." So says the National Education League, organized at Birmingham last week. It advocates national, unsectarian, compulsory education for the millions of untaught sons and daughters of the land. There was a large attendance of representative men and women at the Birmingham conference, and the sentiment of the meeting was almost unanimous in favor of legislative measures to ensure the education of every child in the country, and which shall provide instruction so accessible, and so graduated, that the child of the poorest artisan shall have it in his or her power to be fitted for any position capable of being attained by a citizen of the United Kingdom. To this work the members of the League have set themselves, with a serious conviction of its vital importance and under a sense of personal responsibility and public duty; and to this work they intend to remain constant until it is accomplished and the reproach and curse of ignorance are wiped from the land. Ten or twelve subscriptions of a thousand pounds each, from Birmingham members, and as many of four or five hundred each, from other places, have already been announced, and some of the best names in church and state are identified with the new League.

SCIENCE INSTRUCTION FOR WOMEN.

An important experiment of a popular character is about to be tried at the South Kensington Museum, London, to promote this object. By permission of the Lord President, Professors Huxley, Guthrie, and Oliver are about to commence a course of lectures on Natural Science, to begin next month. The fees will not exceed one shilling a lecture, with voluntary examinations, and the terms will be lower to teachers and to schools. The Duchess of St. Albans, the Marchioness of Salisbury, the Countesses of Tankerville, De Grey and Granville, Lady Northcote and many other ladies have expressed their willingness to assist this experiment.

The Ladies' Educational Association in London announces five fresh courses of lectures to ladies in the coming season by Professors of University College.

Five ladies have entered as students of medicine in Edinburgh University.

THE VICTORIA INSTITUTE.

A series of lectures will be delivered at this Institute in London during the winter season. The Syllabus includes Physiology, Domestic Economy, Astronomy, Practical Chemistry, Music, Education, Art, Watch-making, etc. The following letter from Miss Faithfull refers to this Institution, which she is anxious to make a centre for special training in industry of a remunerative kind:

LADIES ADULT TRAINING CLASSES.

TO THE EDITOR OF THE DAILY NEWS—*Sir:* Will you allow me to make another effort for women known through your influential medium? The Ladies Work Society is now so far established as to justify the formation of classes, which will be held at 74 Newman street, W., under the superintendence of the lady who acted as hon. secretary, and from whom all particulars can be obtained. The intention of these classes is to render women proficient in some one art or occupation, and thus to lessen the present crowd of unsuccessful applicants for remunerative employments. In addition to the classes, lectures will be given on domestic economy, practical medicine and nursing, etc.; and the Victoria Debating Society will hold its monthly meetings at Newman street for the discussion of questions relating to women, at which the opinion of both sexes will be freely invited. On Thursday, the 21st, Dr. Lankester will deliver an address on the necessity of physiological instruction for women. The class-rooms will be open on Sunday from 2 to 7 p.m. for the benefit of members living alone in London, who may require rest and quiet reading; and it is hoped that this will prove an opportunity for mutual sympathy and kindness. I am, etc.,

EMILY FAITHFULL.

Victoria Press, Oct. 16.

HUMANITY TO CRIMINALS.

Miss Burdett Coutts has lately taken up this subject with her usual practical vigor. She addressd some letters to the *Times* on the cruelties committed to animals at sea and on the way to market. She wisely suggests lessons in Natural History at all primary schools, in order to enlist the sympathies of children in their humble fellow-creatures. Miss Coutts is now in Edinburgh on her mission of mercy.

Very truly yours, REBECCA MOORE.

HINDOO LIBERALITY TO WOMEN.—It is proposed to construct special cars for women on the East India railways, and the Viceroy has already given the royal seal of approval to the measure. The carriages will be reserved for respectable native women, and are to be "first-class," but with lower fares than those of the ordinary first-class vehicles. It has also been recommended that there should be a European female guard and a European female ticket-collector for the passengers by these carriages. Also, that the railway company should see that every station is supplied with a sufficient number of palkees and bearers to convey the ladies on their arrival to their final destinations. When will American railway corporations exhibit such a proof of enlightened civilization?

The Revolution.

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ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

OFFICE, 49 EAST TWENTY-THIRD ST.

NEW YORK, NOVEMBER 18, 1869.

FREEDOM OF THOUGHT AND OF ACTION.

Lord Macauley, in contrasting the policy of the Protestant Churches with that of the Catholic in their treatment of religious enthusiasts, says of the latter:

> The ignorant enthusiast whom the Anglican Church makes an enemy, and, whatever the learned and polite may think, a most dangerous enemy, the Catholic Church makes a champion. She bids him nurse his beard, covers him with a gown and hood,.....and sends him forth to teach in her name.....He preaches not exactly in the style of Massilon but in a way which moves the passions of uneducated hearers; and all his influence is employed to strengthen the church of which he is a minister.....In this way the church of Rome unites in herself all the strength of the Establishment and all the strength of Dissent.

The spirit and philosophy of these remarks apply equally to the Press and the Pulpit. But no class of persons have been slower to recognize their truth than Reformers, from the period of the Puritans in old England to the present descendants of them in New England. Though Robinson himself, the very patriarch of Puritanism, declared that God had doubtless other and yet clearer light to shed on the sacred pages of scripture, the Puritan in Massachusetts became a firey scourge to whatever Baptist or Quaker presumed to have discovered that light. And while New England has been ever prolific in new sects, not one, however evangelical, has escaped the fearful ordeal in some form or other. And when the Anti-Slavery gospel began to be proclaimed there, nearly forty years ago, it was no exception. Indeed it was set upon by all the sects then grown numerous and powerful, and had it not been stronger than were they all, it would have been soon swept out of being. At first they paid court to it, many of them. The most evangelical ministers led Mr. Garrison to the mount of temptation and showed him all their power, their honor, and their glory, and if they did not say, all this will we give unto thee if thou wilt fall down and worship at our altars, they did promise in so many words, "We will make you the Wilberforce of America!" But his answer to all such tempters was, "get thee behind me," and then did they light their fires for his destruction.

First they endeavored to destroy his influence with his followers and friends. They pretended great zeal for the cause of the enslaved, but Garrison they declared was ruining it, with his "woman's rights," his "teetotalism," his "anti-sabbath notions," his non-resistance," and nobody knows what. "Disarm and uncrown him as your leader," they said, pitch him and his vile and blasphemous *Liberator* to the dogs, go to Cleveland or some distant city and form a new National Association "that shall be national in character," start a new paper and call it the Slave's *Journal* instead of the *Liberator* (a most *Revolution*-ary name), and we are with you to live and to die!"

But in all this they reckoned without their host. The leader was divinely appointed and commissioned, and they and their counsels, (not he and his) were to be put to confusion. And yet while thus reviling, persecuting and saying all manner of evil against Mr. Garrison and his friends, they were compelled, though with most tardy step, to walk the same road. When the abolitionists declared slavery a sin against God and the highest crime against humanity, the northern pulpit denied, but admitted it might be on the whole "*an evil.*" When the abolitionists declared, no slaveholder could be a christian, the clergy began to proclaim it a sin, though not in very terrible terms, and still admitted slaveholders and slave-traders to their pulpits. But when the abolitionists thundered in the ears of the people that a northern apologist for and abettor of slavery, especially in the church, is as bad as a slavebreeder himself, *and may be worse*, then the pulpit shook again and began to enact Anti-Slavery and excommunicatory ordinances in good earnest. Divisions soon followed. The Methodist General Conference and the Baptist Triennial Convention, two most powerful national organizations, went down before the omnipotence of eternal truth, rent in twain both of them like the veil of the temple at a similar but sublimer triumph, eighteen hundred years before. Thus was the gospel of Anti-Slavery magnified and made honorable, long before the lightnings of heaven smote Fort Sumter, melted the last chain of slavery, proved that there is yet a God in Israel and opened a new and more glorious dispensation on an expectant world.

In the light of the white man's liberty and amid the blaze of cannon where he and the black man stood or fell together in a common cause, the black man's right to freedom was discovered and is at last acknowledged, though reluctantly, by the nation and government. And in restoring the nationality, woman has appeared and demands her equal share in making the laws she must obey and be taxed to enact and to execute. And singular as it may appear to those not read in the history of reform and progress, the most malignant opposition comes from those who, thirty years ago, were ready in midst of the hottest breath of sectarian spleen and spite to snatch the slave from his tormentors as from the jaws of hell! They said, "this is the Negro's Hour," and woman must wait. Nay, not that, must help to lift the black *man* into mastery over her and place him, in all his slave blindness and bewilderment, at the side of the white male citizenship then almost universally the declared, *emphatically* declared, opponent of Woman's Suffrage, pulpit, press, and people. And then she must begin anew to beg the boon of the ballot for herself and her daughters, from such a throne of adamant and sceptre of iron as that! Woman's body and liberty must bridge or fill the gulf to the black man's right to the ballot because a base political party needed his ballot to save itself in power on the one hand, and because to agitate woman's equal right to it would endanger the very existence of that party on the other! Henry Clay used to be called the patriarch and prince of compromise, but when did even he ever propose anything so diabolical as that? His record is pure and white from anything so accursed.

Others there are who hate our new *Liberator*, The Revolution. Though it has already proved a savor of life unto life to myriads among all classes, high and low, rich and poor, bond and free, learned and ignorant, still to them it has no form nor comeliness; no beauty that they should desire it. They hate the proprietor, they despise the editor. To them, one is a stumbling block, the other foolishness. Its beginning they say was bad, its progress is worse. It injures the cause it professes to advocate, and must be superseded by some other more worthy of sympathy and support. And then these two obnoxious persons have really aspired to leadership in the whole enterprise. One is President of the National Association, and the other really its executive and committee of ways and means, and they must be displaced or a *new organization* formed that shall root them out. Thus almost literally does history repeat itself as between the *Liberator* and The Revolution, the American Anti-Slavery Society and the National Equal Rights Association in the short space of thirty years. But more significant still is the parallel between the puritanic persecution of the Baptists and Quakers, and that of the early abolitionists of the faithful equal rights men and women of to-day. The Puritan fancied he saw clear up to the throne of God with his naked vision, and neither needed nor permitted any added light. The abolitionists, many of them, could see nothing, were determined not to see nor know any other thing but the black *man*, overlooking the colored woman, tenfold more miserable, *because she was a woman*.

And so discord and division have come again, true to the whole logic of history, because innovation must not be tolerated. The Procrustean bed was iron and it lasts to this very hour. Even the Roman Catholic Church has become contaminated, and were Macauley living he would have to revise his history in presence of Pere Hyacinthe and the progressive Catholics of Germany and France.

But after all history has noble uses for the true Reformers of to-day. The Puritans lived their day, against the Prelacy; the Quakers, Baptists and other sects survived the Puritans; the abolitionists lived to see slavery go down in spite of them all together. And with like faith, hope, courage and perseverance, the champions of the advance thought of to-day will be equally successful and triumphant. In that also, history will again but repeat itself. P. P.

THE PHILADELPHIA SHAME.

It was announced in these columns last week. Perhaps medical colleges and students are not worse in Philadelphia than elsewhere. But that city has no superfluity of good name it can afford to throw away on such wretches and ruffians as committed the outrages on the rights as well as sense of decency and propriety of the young women who attend medical lectures with them, by permission of the college authorities. The very worst view of the case is thus stated by an eye-witness in a letter from Philadelphia to the N. Y. *Tribune:*

> The lecture-room of the old Pennsylvania Hospital was the scene of a novel exhibition on Saturday morning last. The managers, having opened the doors for the admission of female medical students to the clinical lectures delivered there, had the pleasure of seeing, for the first time in the history of the institution, about thirty students from the Women's Medical College seated in the little theatre where the "clinics" are held. Three or four hundred male students from the other Medical Colleges of the city were likewise present, as it was the regular lecture morning. From one of the upper benches I observed that the circular form of the apartment and the rising tiers of seats placed the women in

full view as they sat in a body on one side.....During the first hour medical cases were lectured upon solely, and the interest of the subject made the social question quite subordinate. Malaria, sun-stroke, and dropsy, illustrated by their victims, claimed the general ear. Then followed the Surgeon's hour, in which he had to do with the brain of a murdered man. With skilful alacrity the dissection was completed, showing, by the clot of blood, and the lack of disease, that death had been by violence. The lady students were then edified by a sight of the pineal gland, the alleged seat of the soul! The remains of the cerebral organ being dismissed, the assistants brought forward a man with a broken thigh. This was a particularly interesting and melancholy case; for the fractured bone had refused to unite. The poor fellow was placed recumbent on the revolving couch, and the young doctors proceeded to pull off his boots. At this, a quick, low stamping, like a growl of dissent, ran round the benches. The Doctor had, however, prepared a blanket for the nonce, with which the patient was draped. But in this chamber the surgeon means business; and, at times the decorous conventions must shrivel up before the needs of science and humanity. In this case, while measuring the fractured limb, there was a momentary exposure, which proved the signal for an explosion among the students—mock applause, clapping, stamping, and shouts of laughter, mingled with hisses and jeers, in one wild uproar. The eyes of half the audience were on the lady students, who sat calm and unruffled under this brutal treatment, their looks riveted on the lecturer, as if utterly oblivious of aught else that was transpiring. After this shameful evidence of low breeding on the part of the students, it was not surprising that when the classes were dismissed a number of them were ready to heap more indignities upon the ladies as they passed out. So, crowding the footwalks, they compelled them to take the cartway as they crossed the hospital grounds, and were unsparing in their jeers and derisive applause.

Apology has been attempted for the filthy creatures who thus disgraced themselves by different parties, but without much effect. It has been said that they know they never can compete with intelligent women in the field either of study or practice, and so they are determined to keep them out of the profession if possible. Others say it was not Philadelphians at all who perpetrated the shameless offence, but some wild wolverines who have wandered out of the woods down to civilization in pursuit of daintier prey than they find at home. But the Philadelphia morning *Post* makes some disclosures tending to a better interpretation of the affair than any other that has come to hand. It says:

Last August, in an article upon the wild-cat medical institutions of this city, we pointed out the villainous character of many of the students who are attracted to Philadelphia by the ease with which diplomas can be obtained for money. We asked: "How many persons have trembled at the sight of so large a mixture of boorish, animal-featured young men among the crowds of students who congregate in our streets during the winter's session. How many have asked themselves: Are these the young men who are entrusted with the lives and the honor of our families, of interesting young ladies, as well as with family secrets?" These questions have been made more pertinent by the disgraceful scenes of Saturday.

In an article in the *Post* on the 30th of last August it was declared:

There is another class of men who never pursue medical studies, but being impressed with an idea that there is "money in it," they send to a medical college and modestly request that for so much money a diploma be sent by return mail. The diploma comes duly to hand, is hung in the office, and another beast of prey is let loose upon the community. But we hear some of our readers say, "Certainly, such things are not done in Philadelphia." We will state some facts, and let the proper inferences follow.

During the present summer we were informed by a pharmaceutist that if any of our young friends desired medical diplomas, he could furnish them from a regularly incorporated medical college in this city, no qualifications except money being required. The proprietor of a French almanac in New York advertises that he is authorized to furnish the diplomas of another medical institution. It is not an uncommon thing for men who have no diplomas to visit the city during the winter's session, and go from one institution to another, as men go to purchase goods, seeking for the best that can be had for the least money. And they never go away without the desired certificate.

The *Post* even says that the custom of selling diplomas in this shameful manner became so genera', that last winter one of the first colleges in the country was "obliged to announce that applications for the purchase of our diplomas have been numerous." "We cannot but think that if diplomas had not been sold heretofore, by medical colleges, applications would not be so numerous now. We, therefore, publicly announce, that our *diplomas positively cannot be bought.* It is to be regretted that several, whose applications were rejected by us last winter, *found no difficulty in obtaining their diplomas elsewhere.*"

The *Post* comes to the very just and well-founded conclusion, therefore, that it is to this infamous custom of selling to men without medical ducationcertificates of fitness to treate diseases, that the city is cursed with the presence of so many such scoundrels as those who brutally assaulted unoffending ladies at the Pennsylvania Hospital on Saturday. They come to the city to spend the winter in amusements to their tastes, and then go home to drug and destroy.

Philadelphia cannot too soon nor too effectually nor too publicly purge herself from this new and almost before unheard of reproach. It is gratifying to see that the press there, and indeed everywhere, is rebuking the infamous outrage in tones not to be mistaken nor disregarded. And unless the brutal authors of it are past all feeling and all shame they will wince and writhe under this thousand-fold cord that is thus scourging them. Philadelphia should call a meeting and demand of the College authorities that they compel them to make the most humble apology possible to the young women they thus insulted, and a promise of decent and respectful behavior in future, or forthwith expel them from the college, the whole of them.

P. P.

WENDELL PHILLIPS ON FREEDMEN'S SUFFRAGE.

It was most unfortunate for the cause of just and impartial suffrage, when Mr. Phillips, by his "Negro's Hour" philosophy, sowed discord and division among the friends of the measure. He seems now unwilling to be identified with either school into which by his singular course he thus divided them. Nor does he believe after all that the ballot is going to millennialize the condition of the colored man, now that he has it, and the right and privilege of holding the highest offices with it. For he says now, as reported in last week's *Agitator*, that "the giving of the mere freedom of the ballot to the freedman, was but a homœopathic measure of what was due to him. The culture and wealth of the nation were bound to help him to his feet while he was in a transition state, and to put within his reach the best means of development. Mr. Phillips fortified these arguments with a number of others, and showed that *the very first condition of freedom to the freedman was that he should become a self-supporting land-owner.* Without land, or without large business enterprises to absorb him, the freedman became the slave of the land-owner and the capitalist, who could say to him: "Vote as I please or starve."

True, every word. The colored man's right to the ballot, and need of it too, were undeniable enough, but the need of treading down the colored woman, and of every woman, to give it to him was not apparent, but was as unnecessary and impolitic as it was cruel and unjust. For Mr. Phillips himself now says, "without land or large business to absorb him, the freedman becomes the slave of the land-owner and the capitalist. And his prediction is already getting fearfully fulfilled. The freedmen have not land to any extent; and as at present regarded, treated and paid by northern men at the South, as well as by the old slaveholders, they never can obtain it. Most of them live only from hand to month, and very shabbily at that, even when doing the best they can; and to all present human appearance must so continue to live. So that they are now almost as really "the slaves of the land-owner and the capitalist," as they were forty years ago.

That "culture" of which Mr. Phillips speaks, that must help the freedman to his feet in his transition state, and put within his reach the best means of development "can and will only be reached by infusing into the government woman's humanizing, moral and spiritual influence in equality with man; and by that time his opportunity may be gone forever. Nothing was more clear and sure at the beginning of the war, than the abolition of slavery. Equally certain was it at the close of the war, that reconstruction was impossible on any permanent basis, with one half the population, and that the better half, still trampled under foot. It was a fearful if not fatal evangel for the freedmen, when, mounting on the prostrate rights of woman for his altar, Wendell Phillips proclaimed Now is the Negro's Hour!

P. P.

THE HARTFORD CONVENTION.

The press of Connecticut is almost unanimous in respectful, and indeed complimentary notice of the recent Hartford Suffrage Convention. The most marked exception is the reporter of the New Haven *Palladium*, who saw in it only "a little hand-organ, playing but few tunes, and those over and over again, as the *advocates*, in turn, took a hand at the crank." In listening to the speeches, he said he could not escape the impression that, to a great extent, these people are fighting a man of straw, unless it is something a good deal more than the grant of the right of Suffrage to woman that they want—that the demand for the ballot includes a demand also for certain other things that they do not choose to talk about. One can but wish that these good women would deal less in "glittering generalities," soaring aspirations, and fanciful theories, and more in plain, honest, practical fact." He did gather, however, from the speech of Mrs. Severance, of Boston, that "if the Woman's Movement is carried out to its finality, the marriage relation is annulled. The argument of Mill, in his last book, 'The Subjection of Women,' means just this or it means nothing," he added, "and his argument, I believe, is accepted everywhere by the advocates of the Woman's Movement."

The *Palladium* editor, however, was not so impressed, for he testified:

The Hartford Woman's Suffrage Convention has been a success. The attendance was large and the speaking good. The women who took part did not indulge in any of the extravagance and bad taste which too often characterize such meetings.

A woman saved the life of a child on the Lyons Rail way in France, risking her own by snatching it from the rails as a train passed, and the directors awarded her one franc for her heroism.

VOTERS OF VINELAND.

A somebody who evidently mistakes herself and name both, cautioned the Vineland women thus in one of the journals there:

Mr. Editor—*Dear Sir:* I sincerely hope, as a true friend to the cause of Woman Suffrage, and well-wisher to Vineland's best interest, that the women will not disgrace themselves and the cause they wish to advance and the reputation of Vineland abroad by being dragged up to the polls by a few *fanatics* to play vote at a county election. Pioneer Woman.

To whom, after the election, the Vinelanders responded thus in their *Independent:*

Congratulate us, Mr. Editor! We are still alive! Another revolution of the political sun, and again our Vineland women are found at the post of duty—again 214 strong, we have besieged the polls, ballot in hand, and refuted the assertion so glibly set forth by our male representatives, that "women do not want to vote"—a rather queer way of showing it, haven't we? One dear soul kindly undertook to inform us what it was we wanted, and how to proceed, advising us "stay at home 'lection day and not disgrace yourselves and town, making yourselves more foolish than we naturally are by "playing vote."..... Can it be our "Pioneer" is *blind* as well as deaf—does not *see* the women who are acting in this movement are firm and determined to carry it through to a successful ultimation, as unyielding as the inevitable laws of nature that guide and control the whole enterprise. Peace be with her, and all like afflicted until another anniversary, and the curtain again rises and the next scene shall continue the "Play" so earnestly commenced. E. J. B.

The people of Vineland have done nobly, but they should elect a woman to the legislature, and see if that would be called "playing vote." Dr. Harriet Hunt, of Boston, has paid her taxes under protest, and published her protest in the newspapers for many years as regularly as the issue of the almanacs, and until the poetry of the act has long since expired. No word, no deed is ever original or poetic, but once. The tragedy of Calvary could never be repeated. Onward, then, Vineland, on to new and more heroic achievement! P. P.

A NEW BOSTON NOTION.

One of the Boston courses of lectures is varying its performances with an occasional discussion instead of a lecture. Two distinguished clergymen, Dr. Haven, of the Methodists, and Rev. J. D. Fulton, of the Baptists, have recently discussed the right of woman to the ballot. The Boston *Commonwealth*, reporting the proceeding, says: "Mr. Haven was calm, methodical, careful, instructive, in his remarks, and well illustrated his position as a public teacher. It was an admirable effort, both in matter and manner, as all will admit, whatever their views upon the question. These qualities, however, must be denied Mr. Fulton, who was violent, inaccurate, boisterous indecorous, and "smart." He seemed to lose all prudence of utterance, and many of his friends greeted him as though he were in a gladiatorial contest with the wildest of beasts, rather than with a thoughtful, earnest man. Others deeply regretted that he should have been betrayed into such discourteous language towards most excellent women, not to mention other gross imprudences of speech. The unfairness of his reply to Dr. Haven's argument will be appreciated by our readers when we say that he quoted this journal's brief comment on Miss Dickinson's lecture as evidence that it was opposed to Woman Suffrage! It has been charitably suggested, for Mr. Fulton's intemperance of language, that he thought, from the number and respectability of the ladies on the platform who differed from him, that an attempt was being made to overawe him, and that he so resolutely combatted that idea that he hardly knew himself to what lengths he went. It is evident Mr. Fulton is not the strongest contemner of Woman Suffrage that side can produce."

The *Commonwealth* adds of a third person, on the same subject, in another branch: "A remarkable and most delightful contrast to Mr. Fulton's billingsgate and rhodomontade was furnished the following evening in Mrs. Lucy Stone's discourse on "Woman and the Bible," which fell like persuasive music on a large Fraternity audience. It was a feast of the choicest intellectual and moral nourishment. With quiet, even, sympathetic voice, she gave an argument which closed the Bible opposition to Woman Suffrage; and by graphic illustrations of old-time objections to woman's freedom established a prophecy of her future entire disenthralment. It was an effort for all to hear. It will be hard to equal Mrs. Stone for effective woman's advocacy."

A WOMAN EDITOR'S OFFICE.

What woman is to the office and the counting or sales room already, she will soon be to politics and government, when once admitted there. Editors' offices generally, or at least too often, are, if not "habitations of devils," at least "the holds of many foul spirits" and "cages of very unclean and hateful birds." The Chicago *Legal News*, one of the ablest and best law journals now published, is edited and conducted by a woman, as one might judge by the cleanly and beautiful appearance of her paper. Let readers look at the following description of her editorial sanctum, from the New York *World*, and see in little, a type of what politics and government are yet to be under woman's influence, in *material* as well as esthetical and moral point of view:

I found, after going heavenward some number of flights, in the coziest nest imaginable—a pretty, bright room, papered with vines and roses, a Brussels carpet on the floor, a rosewood desk of dainty dimensions, a tete-a-tete sofa, an easy chair, a bird in its cage, and all the attributes of true womanhood about her. She is bright and pretty and piquant; kisses you affectionately—if you are a woman, of course—and does not talk strong-minded a bit. "I need not be a ghoul if I am for Woman's Rights," she says pleasantly. She is of medium size, with huge dark curls, hazel eyes, mobile mouth, and an arch look that is very winning, and is probably twenty-eight years old. This is altogether, rather a pleasant picture. But then, there is not another "Our Myra" in the world. The melancholy fact is, that all the other female aspirants for masculine honors are composed solely of skin and bone, and have faces which are a continual reminder, in yellow parchment, of the indubitable fact that all flesh is grass. Let a great many ladies like Mrs. Bradwell take the cause in their arms, and it will at once become popular. But then, again, they won't, you know.

But what a blasphemous fellow this writer is in his last periods! Let him make haste to The Revolution office, in the Woman's Bureau, and see how almost exactly he has described it and its inmates, also animate and inanimate, when he supposed he was only doing an *E pluribus Unum* away out west. P. P

"Woman's Righters."—A writer to the Boston *Christian Watchman and Reflector* is reminded by something that paper has recently said of the great modern humorist, Josh Billings, who, he tells us, "declares that when he sees among them a *beautiful* woman, he will put his hat under his arm and 'jine the procession.'"

The writer then proceeds:

As a class, dare anybody claim for them either beauty of person, sentiments, or aims and methods of reform? There is a deep meaning in the humorous words to which we allude. There is something *hideous* in such contempt of maternal care of the dependent "little ones" as that used by Mrs. Stanton. It is marvellous that good and distinguished men can accept such leadership as the Lord's appointment to disenthral and refine womanhood!..... If woman is to have "enlarged freedom" and more "rights," God will provide other leaders in the millennial work than those who are skeptical scoffers at *His own* most sacred institutions; whose very presence and action on the public platform never yet, we venture to affirm, suggested the first idea of "beauty," physical, social, mental or moral.

As this writer has such an eye to the "beautiful woman" it is probable he is not a woman. And it is equally probable he may be a clergyman. It may be well to remind him that the "good and distinguished men" have followed the church and pulpit "leadership" for some time back, and they begin to see, to very little purpose. And until they themselves have something a little less "*hideous*" to show than the present condition of society presents, after a hundred years, at least, of their undisputed "leadership," the less they say of "Mrs. Stanton" and her coadjutors, the better, were it only as a mere matter of taste. P. P.

LABOR PARTY IN MASSACHUSETTS.

The Labor Reform party in Massachusetts may be congratulated on its action and success, too, at the recent election in the old Bay State. Though but lately and very imperfectly organized, they entered the lists and gave their candidate for Governor more than thirteen thousand votes on the first trial. They have also elected twenty-seven Representatives and four Senators Truly, this is a noble beginning. If now the organization is true to itself, it will soon hold a controlling balance in the State, and no party will make a nomination without consulting it. The Labor Reformers there have always recognized the equal rights of Woman to suffrage and to wages, and in the late election they found their account for so doing. In Boston, Worcester, Lynn, Brookline, and in several other places, the women worked most effectively in aid of their cause; in Worcester, one resolute little body actually succeeded in voting herself. So if Manchester in Old England has her Lillie Maxwell, Worcester in New England has now her Josie R. Tilton. May their like be multiplied as the stars in the skies and the angels above them! P. P.

THE BUREAU SUFFRAGE MEETING.

On account of the continued illness of Mrs. Phelps, Mr. Packard of the Commercial College very kindly invited the meeting to occupy one of his spacious rooms at 937 Broadway, and the meeting last week was held there. Mrs. Wilbour was called to the chair. The regular business disposed of, Hon. James W. Stillman, member of the Rhode Island Legislature, was introduced and made an earnest and able argument in support of woman's right to the ballot. For a whole year, he said, he had read up and considered the mighty theme, nor had he during all that time seen one good reason why women should not exercise the right of suffrage—a right founded upon eternal justice, and which, as God was just, would sooner or later be acknowledged. All, he said, were equal and should vote on equal terms. Some had said that to vote would place woman outside of her proper sphere; but how could an individual's sphere be determined unless he was—as woman was not—

free to show his capabilities? Besides this, who had a right to settle the question? If man asserts that he has such a right, he is guilty of unwarranted arrogance. Suppose women should assemble and tell man what was *his* sphere—men would not like that much. Others had said that it would degrade women to vote, but this was evidently a premature assertion, as the experiment had never been tried. In regard to the Fifteenth Amendment, Mr. Stillman said, that although it was supported by the most eminent of our statesmen, he disbelieved in its passage before women were allowed to vote; for should it be first passed, not only would Patrick and Michael, but also Cuffy and Sambo, have the power to control Elizabeth Cady Stanton and Susan B. Anthony.

Mrs. Stanton presented the following resolution which was adopted.

Resolved, That, as an Association, we rejoice over the successful sessions of the Woman's Parliament, so noble and orderly in its proceedings, so far-reaching in its debates and so humane in the reforms it proposes, while we regret that they repudiate the demand for suffrage, the only means by which they can accomplish what they propose.

Mrs. Stanton further said, that "womanhood was the grandest fact in this world; wifehood and motherhood were mere secondary matters."

Mrs. Wilbour then read an essay on "Dogs," reprobating the way in which mothers neglect their babies and care for their pet dogs.

Mrs. Stanton said she had heard with pleasure that the *Tribune* had taken to discussing ladies' dress, as the transition was very easy from a discussion of their dress to that of their "inalienable rights." She was sorry that Mr. Greeley had been defeated for Comptroller, but if it led him to discuss the Woman Suffrage question, she would rejoice rather than grieve. She advised the ladies to study up the question of the currency. A vote of thanks was given to Mr. Stillman for his address and to Mrs. Wilbour for her essay on dogs, and the meeting adjourned for one week.

ALMSHOUSE HORRORS.

In a recent number of the New York *Times*, Mr. C. L. Brace, who is a kind of omnipresence where suffering and misery are to be found, made some startling statements as to the treatment to which idiot and lunatic women and children are subjected at almshouses and other refuges in the rural districts. He says the commission appointed by the legislature two years ago to inspect the Charities aided by the state, learned, during their visit to country almshouses, certain facts which should make all good men blush for the reputation of the Empire State. Dr. Hoyt, a member of the commission, discovered, in one of these institutions, "in a close, filthy, dark cell, an insane pauper, smeared with blood and filth, who had just given birth to a child, whose father neither the keeper nor the woman knew. She had been cast in there as a pauper lunatic, left about without care among adult males, idiots, and lunatics, and the result happened to be witnessed by the commissioner."

* * * * * * * *

Mr. Brace says that "repeatedly in these houses of misery, the committee discovered that the poor, witless women were corrupted or beguiled by the ruffians, or vagabonds, or fellow-lunatics and idiots with whom they were left. A strange, abnormal, hideous race—the offspring of idiocy and lunacy—seems springing up as the fruit of some of our pauper administration in rural districts." In proof of this startling statement, Mr. Brace narrates the following incident, which was furnished him by Dr. Hoyt:

Some sixty years since a respectable woman, with a child of about five years of age, was suddenly reduced to poverty, and sent by the authorities to the almshouse in Courtland County. The almshouse life gradually degraded her womanhood, and she remained there a pauper. Her child grew up a healthy young woman, also a pauper in habits. She gave birth in the almshouse to two illegitimate daughters. These, again, grew up like their mother and grandmother. In due time they had respectively two and three children, also illegitimate. So ingrained had the wretched, depraved, dependent life of the almshouse become in them, that wherever these women or their children were sent, they turned up soon in the poor-house, and were either returned or went back themselves to the Courtland county almshouse. When the Commissioner visited this institution he found there all three of these last generations of paupers and prostitutes.

The writer also says:

Among these abodes of suffering the committee found over two hundred lunatics bound with ropes and chains, as criminals might be treated; often in dark, verminous cells, filthy to the last extreme, a number of them, even the women, naked, and all in destitution, dirt and misery difficult to be conceived. Yet every one of these unhappy creatures, under a skilful system, such as that of our best asylums, would have been associating peacefully with others, or have occupied their rooms, clothed and in a calm mental condition.

A Bad Blow.—There was a strike among the telegraph operators down in Massachusetts the other day, but it proved a bad blow. They had better not have struck it, for Mr. Bard, the general agent says, as reported in the *Agitator*:

In every case where I have removed a man or boy, and placed a lady in an office, the receipts have increased largely and the company have got the receipts. He declares that he wants to fill all the places of the strikers with woman operators, and as they are so much better than men we trust that they are paid accordingly.

This reminds me of what an agent on the New York Central Railroad told me once. He said while only men and boys were at the wires, many obscene and other unseemly messages would be flashed along them, thus profaning one of the sublimest triumphs of science known to the human race. But all that, he declared, ceased entirely, so soon as women began to be interspered along the line. Send them to the polling booth and see how quick reformation will follow there also. P. P.

That fastidious newspaper, the Boston *Daily Advertiser* speaks very kindly of a lecture just delivered by Mrs. Lucy Stone in that city. "She never," says the critic, "puts off the robe of her womanly refinement." "It is much to be regretted for the sake of decency," adds the *Advertiser*, that not all the women who strut their brief hour on the lecture platform are made after this pattern. For Mrs. Lucy Stone will make five converts in an evening where a dozen are lost to her cause by the brazen hoyden or noisy scold who delights in flaunting her unwomanliness in the face of astonished audiences." Brazen hoydens! Noisy scolds! To whom can the *Advertiser* thus ungallantly refer?—*Tribune*.

To answer this honest inquiry of the *Tribune*, I presume that this fastidious editor refers to those pictures of women with words coming out of their mouths which we see in the comic papers, edited by other fastidious gentlemen.

For twenty years we have been hearing about "noisy scolds," who strut their brief hour on the platform. The brazen hoyden, we confess, is a new acquaintance. She belongs to the select circle of the editor of the Boston *Daily Advertiser*. But as one after another of these "noisy scolds" have strutted their brief hour before an audience, some fastidious editor has said of them in the morning paper, "If all the women who lecture on Woman's Rights were as womanly as Mrs. Stanton, Mrs. Howe, Mrs. Livermore, Miss Anthony, Mrs. Hooker, Mrs. Severance, Mrs. Burleigh, Mrs. Wilbour, Mrs. Hanaford, Miss Peckham, Miss Cozzens, Miss Dickinson, then we should have nothing to say against them."

But yet our Boston *Daily Advertiser* still leads the van of the fastidious, for he is the first man who has demanded that "for the sake of decency" all the women should be cut to one "pattern."

Now, on the whole, I am glad that the *Tribune*, in order to speak well of one woman, could overcome its fastidiousness, and quote the "ungallant" part of the notice. I am glad also that this woman is one who has so long been before us as an earnest advocate of Woman's Rights. It shows appreciation, at least, and "that it is never too late to mend." W.

THE PACIFIC COAST.

Letters from San Francisco speak most encouragingly of progress there in the right direction, and a Pacific Coast Convention is in contemplation, to which the proprietor and editor of The Revolution are already invited. It is proposed to form an Association to be known as the Woman's Suffrage Association of the Pacific. San Francisco is to have a course of lectures on Suffrage for woman, probably already in progress, but Sacramento, it is thought, will be the place for the Convention. Down about Santa Barbara, too, and Los Angelos, the leaven is working, and truth and light are spreading, and the East will do well, even under all its superior advantages, if it shall any more than keep step with the Pacific shore.

Mrs. D. S. Adams, of Dayton, Ohio, has been admitted a member in equal fellowship of the Miner Valley Homœopathic Medical Association, the first woman, it is said, who has ever been so admitted to any regularly chartered medical body in the country. Dr. Adams has already, by extensive practice, proved her capabilities as a physician, and the vote on her admission to the Association was unanimous.

Publisher's Department

PROSPECTUS OF *THE REVOLUTION FOR* 1870.

The Revolution is a weekly journal demanding Suffrage for Women.

The demands for woman everywhere to day, are for a wider range of employments, higher wages, thorough physical and mental education, and her civil rights of person, property, wages and children. While we yield to none in the earnestness of our advocacy of any of these, we make the broader demand of woman's enfranchisement as the only way by which all special privileges can be permanently secured. No class of citizens, either men or women, can ever feel a proper self-respect, or command the respect of others, until their political equality—their citizenship be fully recognized.

In discussing, as we shall incidentally, the many sides of all questions of national life—of science, philosophy, society, religion and politics, of finance, trade, capital, labor and land monopoly, of sanitary, educational and prison reform, we propose to educate women for an intelligent expression of opinion at the polls, where, in the march of civilization, she is so soon to share in the grave responsibilities of government.

While we would not refuse men an occasional word in our columns, yet as masculine ideas have ruled the race for six thousand years, we specially desire that The Revolution shall be the mouth-piece of women, th

they may give the world the feminine thought in politics, religion and social life; that ultimately in the union of both we may find the truth in all things.

On the idea taught by the creeds, codes and customs of our times, that woman was made for man—his toy, drudge, victim, subject, or even mere companion—we declare war to the death, and proclaim the higher truth that, like man, she was created by God for INDIVIDUAL, MORAL RESPONSIBILITY and progress here and forever, and that the physical conditions of her earthly life are not to be taken as the principal evidence of the Divine intention respecting her as an immortal being.

Our special contributors this year are:

PAULINA WRIGHT DAVIS,
ISABELLA BEECHER HOOKER,
HARRIET BEECHER STOWE,
ALICE AND PHEBE CARY,
OLIVE LOGAN,
MARY CLEMMER AMES,
ELIZABETH R. TILTON,
CELIA BURLEIGH,
ELEANOR KIRK,
M. E. JOSLYN GAGE,
CHARLOTTE B. WILBOUR,
LAURA C. BULLARD,
ELIZABETH SMITH MILLER,
MADAME ANNEKA,
MADAME D'HERICOURT,
KATE N. DOGGETT,
ISABELLA GRANT MEREDITH,
PHEBE COUZENS,
LILIE PECKHAM,
LIZZIE M. BOYNTON,
HELEN EKIN STARRETT,
MARY W. SAWTELL,
ELIZABETH T. SCHENCK,

FOREIGN.

REBECCA MOORE,
LYDIA E. BECKER,
MADAME MARIE GOEG.

In announcing this brilliant array of contributors for the coming year, we wish to say to our readers that as THE REVOLUTION is an independent journal, bound to no party or sect, those who write for our columns are responsible only for what appears under their own names. Hence if old Abolitionists and Slaveholders, Republicans and Democrats, Presbyterians and Universalists, Saints, Sinners and the Beecher family find themselves side by side in writing up the question of Woman Suffrage, they must pardon each other's differences on all other points, trusting, that by giving their own views strongly and grandly, they will overshadow the errors by their side.

About to enter on our third year, it gives us pleasure to say that THE REVOLUTION started with a good list of subscribers, which was more than doubled the second year. Equal patronage in the future will soon place us on a permanent basis, and make a woman's paper in this country a financial success.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

TERMS:

One year—52 copies	$3 00
Six months—26 "	2 00

CLUB RATES:

Ten copies "	25 00
Twenty-five copies "	50 00

RATES OF ADVERTISING:

1 insertion	20	cents a line.
4 "	18	" "
13 "	16	" "
52 "	14	" "

CASH COMMISSIONS TO AGENTS.

Those sending us from 25 to 50 subscribers may retain 75 cents per copy; from 50 to 100, $1 a copy.

All communications should be directed to SUSAN B. ANTHONY, 49 East 23d Street, New York.

CANVASSERS WANTED EVERYWHERE.—Women Lecturers, Teachers, Dressmakers, Postmistresses—yes, and Postmasters—are requested to forward subscriptions, retaining their commissions as above.

SUBSCRIBE NOW.—Those subscribing NOW for 1870, and sending $3, shall receive THE REVOLUTION to the end of the year, FREE; also a copy of John Stuart Mill's new book, "The Subjection of Women."

THE SUBJECTION OF WOMEN.—Those who wish a copy of Mr. Mill's invaluable book, will see that their subscriptions and renewals for 1870 must be sent in immediately as the book will be sent only until January.

RENEW NOW.—Those renewing their subscriptions to THE REVOLUTION NOW, for 1870, and sending $3 will receive a copy of John Stuart Mill's new book, "The Subjection of Women."

PREMIUMS.—Persons sending us six new subscribers and $18, will receive a copy of the new English book, "Woman's Work and Woman's Culture," or Mrs. Dall's "College, Court and Market."

OUR EXCHANGE LIST.—Editors publishing our prospectus for 1870, and making editorial notice thereof, prior to January 1st, sending us a marked copy, shall have their names enrolled on our exchange list for the coming year.

A PARTICULAR NOTICE.—Persons having business with the New York State Suffrage Association, should address the Secretary, Mrs. M. E. Joslyn Gage, Fayetteville, Onondaga Co., N. Y. Especially, let there be no delay in answering her letters. It is important that she be kept informed of the doings, the progress, and also of the needs of the various auxiliaries, both organized and individual throughout the state.

SENSIBLE FASHIONS AND THE ALLEVIATIONS WHICH THEY AFFORD.

"WHEELS within wheels," we said to ourself, when we discovered that it was "just the thing" to be accomplished in the intricacies and origin of Fashion. The mysteries of *mode* are being solved by ladies to whom, formerly, a thimble was a burden and a needle a disgrace. Dress-making is becoming an enthusiastic pursuit with the formerly idle portion of the "woman's kingdom;" and why such, or any, labor should have been called a curse, is a mystery to everybody except the irretrievably lazy. Work is a positive luxury to the developed man and woman, and as most pleasures are reserved for the rich, it is a subject of congratulation that Fashion has taken this matter into her own hands, and is dividing the blessing.

To select the forms, colors, and qualities of a wardrobe, and then proceed to make it, is now not only possible, but it is a positive delight, and an accomplishment which has superceded the construction of bilious-looking nanny-goats in Berlin wool, and in goodly-appearing saints in cross-stitch on German canvas, in the households of the ladies of this city. Women have longed for something with which to occupy their hands, that was both useful and agreeable, and they have not only found it, but Fashion has kindly consecrated and elevated it to a position among the fine arts. Latter-day inventions have removed all the difficulties which were in the way of woman's success in this popular pursuit, and she can now acquire all the formulas, patterns and illustrated examples of clothing which are worn by civilized people at this period. The establishment of E. Butterick & Co., at No. 589 Broadway, is said to be the only place where this information in a reliable form can be procured. Their patterns are so carefully graded, that a misfit is impossible, if the purchaser furnishes the proper measurement of the figure requiring the garment. Accurate illustrations of all the popular varieties of form in a wardrobe are arranged in hand-books, from month to month, and the undecided seeker after either appropriate or novel styles, thus has an opportunity of comparing the different fashions of the period, and reaching a satisfactory conclusion.

These patterns and their decorations are designed in this establishment by women of artistic ability, who accept nothing because it is French, nor reject anything because it originated in America. They are independent of everything save the currents of taste, and the improvements of the times. They originate much that is both beautiful and useful, and control the styles of this city to an almost incredible extent. The artists who represent these costumes by engravings, are among the most skilled, in their department, of any in this country. Every seam and curve, every fold and fall of the drapery, every flute and fringe, is carefully delineated for the benefit of the universal dressmaker.

This establishment has no interest whatever in the female wasp or small-waisted lady bug. It does not believe in "dressing to kill," consequently the perambulating suicide finds here neither sympathy nor encouragement. They do not believe that the culture of unnaturally small waists is a more romantic method of getting to Greenwood than by way of the turbid East River or Prussian blue, and while the foreign beauties are tightening their corset laces, and have fixed the aristocratic waist measure for the truly elegant woman at eighteen inches, the artists of this establishment, believing that the Creator understands the law of beautiful proportion quite well enough, take special pains to let Nature have her own way in arranging the size of her children.

This House, which is the largest pattern establishment in the world, employs about a hundred women, and a very large number of men. These are all selected for their peculiar fitness for the employment, consequently their productions are not only prompt in their seasonableness, but are accurate in their proportions.

This acknowledged reliability has enlarged the patronage of this establishment to an almost incredible extent, within a very brief period.

Every pattern is furnished with most minute printed directions in regard to the construction of the garment, the most suitable varieties of material and ornament, the number of yards of goods of a fixed width which will be required, and the amount of trimming, etc., etc.

These patterns are sent by mail all over the continent, thus giving aid and comfort to housekeepers who are on the very borders of civilization. A catalogue of engravings of all that is popular in styles, is sent on receipt of a postage stamp, to any lady writing for it, and the *Metropolitan Magazine*, published monthly, furnishes all the information in regard to styles, and materials that any lady can possibly desire to know.

This House rose in our midst just at a moment when the public needs were sorest, because the cost of respectable living had reached to a height which was almost unendurable, and however much we may argue against the luxurious raiment of the present time, there are few of us who have sufficient courage to appear illy

costumed. The laws of Nature, and those of Fashion, are almost equally arbitrary; you may violate the first, and still survive; you may disregard the other and society enforces a penalty, which is almost as difficult to endure with equanimity. Consequently any alleviator of the tyrannies of the latter, must be hailed by the public with a genuine welcome, and a grateful appreciation.

***

FACTS FOR THE LADIES.—OVER 1,200 VESTS WITH ONE NEEDLE.—It will be ten years next March since I purchased a Wheeler & Wilson Sewing-Machine, which I have used ever since in vest-making. In that time I have made more than 3,500 vests, and have done all my family sewing beside. I have used the needle now in the machine for nearly four years, and made with it over 1,200 vests. MRS. A. SR. JOHN,

No. 23 Alexander St., Rochester, N. Y.

SECOND-HAND CLOTHING FOR POOR CHILDREN.—In the severe weather approaching, will not your readers kindly remember the shivering little girls in our Industrial Schools, and the half-clad boys we are sending to the West, from the Lodging Houses? We will send for all packages of second-hand clothing, if the address be mailed to the office, No. 19 East 4th street, or they can be expressed directly here.

J. MACY,

Assistant Secretary of Children's Aid Society.
19 East 4th street, New York.

Financial Department.

THE MONEY MARKET

was more active at the close of the week, call loans ranging from 5 to 6 per cent. on governments, and 6 to 7 per cent. on stock collaterals. The weekly bank statement shows a decrease in loans of $1,618,893, and an increase in all the other items.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Nov. 6.	Nov. 13.	Differences.
Loans,	$253,799,450	$251,180,557	Dec. $1,618,893
Specie,	25,219,066	26,755,693	Inc. 1,536,627
Circulation,	34,188,863	34,212,867	Inc. 24,204
Deposits,	182,961,840	183,754,309	Inc. 792,466
Legal-tenders,	49,957,349	51,091,661	Inc. 1,137,062

THE GOLD MARKET

was comparatively steady throughout the week, ranging between 127¼ and 126⅛, as the extremest, closing on Saturday at 127.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
M'nday, Nov. 8,	126¾	126⅞	126⅝	126¾
Tuesday, 9,	127⅛	127⅝	126¾	127
Wednesday, 10	126¾	127⅛	126⅞	127
Thursday, 11,	127	127	126⅝	126⅝
Friday, 12,	126⅝	126⅞	126⅝	126¾
Saturday, 13,	126¾	127	126¾	127

The exports of specie for the week were $123,221, making the aggregate since January 1, $29,987,139.

THE FOREIGN EXCHANGE MARKET

closed quiet on Saturday, prime bankers sixty days sterling bills were quoted 109 to 109¼, and sight bills 109⅝ to 109¾.

THE RAILWAY SHARE MARKET

on Saturday closed unsettled, and prices were irregular. The most marked decline was in Pacific Mail which declined to 54¼, afterwards rallying to 55¾ to 56.

The following are the closing quotations:

Cumberland, — to —; W., F. & Co. Ex., 18½ to 19; American, M. U., 35 to 35¼; Adams, 56½ to 57; United States 51½ to 52; Merch. Un., — to —; Quicksilver, 13 to 13¾; Canton, 51 to 53; Pacific Mail, 55¾ to 56; West. Un. Tel., 34⅜ to 34½; N. Y. Central, 180¾ to 181; Erie, 27¾ to 27⅝; Erie preferred, 43 to 43½; Hudson River, 158¾ to 159¼; Harlem, 131½ to 132½; Harlem preferred, — to —; Chicago & Alton, — to 150; Chicago & Alton pref., — to —; Reading, 96½ to 96⅝; Toledo & Wabash 57 to 58¾; Toledo & Wabash preferred, — to —; Mil. & St. Paul, 68 to 68¼; Mil. & St. Paul preferred, 82½ to 82¾; Fort Wayne, 85¾ to 85¼; Ohio & Miss., 25¾ to 26; Michigan Central, — to 120½; L. S. & M. So., 88⅛ to 88¼; Illinois Central, 137 to 140; Cleve. & Pitts., 83 to 83½; Rock Island, 103¼ to 103⅝; N. Western, 69¼ to 69⅝; N. Western pref. 85 to 85½; Mariposa, 8 to —; Mariposa preferred, 15¼ to 16¼.

UNITED STATES SECURITIES

were generally steady at the close of the week.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 107¼ to 108; United States sixes, 1881, registered, 117⅛ to 117⅝; United States sixes, 1881, coupon, 117⅛ to 117⅝; United States five-twenties, registered, May and November, 112¾ to 113; United States five-twenties, coupon, 1862, May and November, 115⅛ to 115½; United States five-twenties, coupon, 1864, May and November, 112¾ to 113; United States five-twenties, coupon, 1865, May and November, 113⅛ to 113½; United States five-twenties, registered, January and July, 115¼ to 115½; United States five-twenties, 1865, coupon, January and July, 115⅜ to 115½; United States five-twenties, coupon, 1867, January and July, 115⅛ to 115½; United States five-twenties, coupon, 1868, January and July, 115¼ to 115½; United States ten-forties, registered, 107 to 107¼; United States ten-forties, coupon, 107¼ to 108.

THE CUSTOM DUTIES

for the week were $1,952,478 in gold against $2,392,952, $2,360,718 and $2,495,207 for the preceding weeks. The imports of merchandise for the week were $4,102,960 gold, against $4,423,453, $4,052,420, and $4,425,831 for the preceding weeks. The exports, exclusive of specie, were $4,901,310 in currency against $4,132,157, $3,997,764, and $4,149,217 for the preceding weeks. The exports of specie were $123,221 against $640,653, $684,653, and $170,238 for the preceding weeks.

WIVES AND MOTHERS

Who are dependent upon the income of their husband's business to support them in comfort, and to provide for and educate their children, should secure their little ones against the helplessness and want—their own *poverty* and the misery and moral and intellectual degradation of their children—consequent upon the loss of that income through the husband's death.

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